FEBRUARY 22 to MARCH 15, 1942

The Episcopal Church Sunday-School Magazine

A · JOURNAL · OF
CHRISTIAN EDUCATION

EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

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Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey

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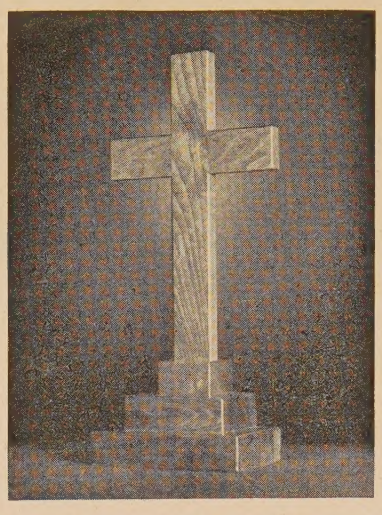

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A Journal of Christian Education

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CALENDAR FOR FEBRUARY—MARCH, 1942

February
22. First Sunday in Lent ..... *Violet*
24. St. Matthias' Day ..... *Red*
25, 27, 28 Ember Days ..... *Violet*

March
1. Second Sunday in Lent ..... *Violet*
8. Third Sunday in Lent ..... *Violet*
15. Fourth Sunday in Lent ..... *Violet*

EDITORIALS

A PLAN OR NO PLAN: WHICH?

THE ANNUAL MEETING of the Joint Diocesan Lesson Board brought out, in discussion, the question of the primary purpose of our Church school Program. What are we aiming at, not in the individual department, or class, but in the school as a whole? And with what in mind does the ordinary superintendent, or rector, decide upon his program for the coming year? One finds, without much research, that too often the determining reason for selecting this or that lesson is the report of what someone has found satisfactory, or what is reported to be the most popular lessons text at the time or in the store where the lessons are selected. This is a very easy way to get at the answer, but a very ill advised way. At least so it seems to us, without any regard to our special solution of the lesson for this or that class.

Our Church school has, in every parish, a group of children whose religious education has been entrusted to the Church in the person of the rector. They will run, in ages, from pre-school groups to high school classes. There will be roughly speaking children from four or five years of age to mid-adolescence. The proportion will vary, the main group will, probably, be in what is commonly called the Junior ages, that is the years between nine and twelve. Judging from the public school records, there will be a fringe of ages running as high as five in some grades. That is, your ten year boy may belong to one of more than two school grades, according to his school progress, the year he began, and too often, the delayed advancement due to various sicknesses. We say that the fourth grade would normally be made up of children of ten years of age; but the school facts show that averages include those above and below the line.

Further the Church school will show the same sort of variation in length of school attendance as the public schools do. If you have ever seen a graph of the number of children in the several grades, you will have noticed how the enrolment drops off very perceptibly after the seventh grade clear through the whole of the rest of the school years, until at the end of the high school, the twelfth year, the numbers are very much smaller than in the seventh or eighth grades. The so-called 'leak-at-the-top' is a characteristic of the secular school as well as of the Church school. And yet the complete program of the school must cover the whole potential period of a child's education in the Church school as well as in the secular school.

This shortened school period—years not hours—brings in a difficult problem for both sorts of schools

but the more difficult with the Church school than with the secular school, for the years of attendance are, we believe, fewer in the Church school. In the secular school there is progression within certain clearly defined subjects, if the school program is one of subjects. The old Three R's may be sadly out of date and yet every child does have to learn to Read and Write and Figure, in spite of any variation in method and in spite of whatever other and additional matters enter into his program. If a child drops out at the end of the seventh grade he has, assumedly, acquired a body of information and its use—of education, if we may be permitted the word—that so far as it goes carries him along that far in developing him or her toward intelligent citizenship, or character, or whatever you may prefer to call it. His failure to finish the high school work leaves him without the additional preparation and development and the rest that such a status will give him, and in consequence he will suffer in his after years, not only from not knowing these things but in being assumedly qualified for many positions.

The problem is quite different in the Church school. In the eyes of most people the elements, worship, conduct, information, service, etc., which are assumed to make up the necessary factors in his religious education do not progress regularly, nor are they assumed to be too essential to a boy's/girl's after life provided some very preliminary work has been done. We suspect—not without reason—that a great many parents have no such sense of the importance of the cumulative side of the child's training in religion that they have in the secular training he should have. The result is that the average of a child's Church school life is much shorter than of his secular school life.

This makes far more important the determination of what he shall be 'taught' than if he were to be in the school longer. And furthermore the short period of his training, and the low percentage of attendance bring in another factor. Put it very bluntly. The Church school period in a child's life —the average we believe—is a half or perhaps even a whole hour, if you will count in the time outside the actual teaching period, for about twenty-six to thirty weeks a year, (this counts out the summer when so many schools are closed), for four or possibly five of his growing years. The problem is very serious, for the time of doing the work is very short and very thinly spread over the child's life.

What, then, must we seek to accomplish? Shall it be a plan that is fitted to this short term, or shall it be a plan that belongs to the whole time of a child's development into adolescence? Shall it be a four or five year program or a twelve year program? We might go further and ask, shall there be any program at all or shall we take it 'hit or miss' as may seem interesting to the teacher of this or that class? Shall we try to make the school's program a progression or just this or that? Some of us feel quite certain that we have a task that calls for planning for the best, and yet seeing that the child who is in the school for but a short time may have some real development in character and growth in knowledge and experience. We are quite sure that is a proper goal.

Out of the discussion, to which we referred at the beginning of this editorial, there came a reemphasis on the central purpose which lies behind the whole of the program of the Joint Diocesan Lesson Board. We divide the child's school years into five periods. And to each of these periods we assign a definite element in the development of his religious life. And the five periods are aimed to sum up into a very simple common statement as the fundamental basis. The child is supposed to learn certain facts and truths, to know and to understand certain experiences, to recognize and accept certain relationships. The idea that our policy is simply one of information, is purely biblical or historical or if you will ecclesiastical, is utterly wrong and shows a complete misunderstanding of what we are aiming at. This writer feels quite surely that Religion is the expression of a conscious relationship between man and God, and that the Christian Religion is this through Jesus Christ. It is not simply the relationship, but the expression of it. It does not mean just knowing, it means knowing and acting because of the relationship. Some years ago a group worked out with much thought and care a definition of the principles which were felt to lie behind a work of the Beginners and Primary Departments. This was phrased in these words: "To help the child Know and Love God as revealed in Jesus Christ and as members of His Family to show this love by Christian living." The whole program of the Board is built up on this thesis. We would begin the smallest child with the thought that he is a child of God and that God is His heavenly Father. Then with the Primary group we would develop the thought of the Family, and with the Juniors center the work about God's People, with the Junior High School we have in mind the children in their Church and with the Senior High school we pass on into the larger problem of the Good News about God which came through Jesus Christ and the significance of this in the face of modern thinking. From the simple idea of the child, we thus pass through his family experience, to his community experience, to his church life, and then finally give him ground on which the sureness of his whole Christian life is based. The Program is not hit or miss.

Nor do we believe that a good Church school

can accomplish its purpose unless it has a definite program and clear cut aim and correlates all its work to this end. The child who goes through the whole twelve years—and in spite of the average there are some who do,—will have built up within him a well instructed and well furnished training for his Christian life. The child who comes in for a part of the time will have only a part of such a training, but this ought not to hinder seeking to accomplish that. We felt very definitely that the clergy, and superintendents, ought to have such a clear cut program and that each teacher ought to know his/her place in the fulfilment of that purpose.

✝ QUESTION BOX ✝

(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)

Are mixed classes, boys and girls together, advisable?

The answer is not easy. It depends, as so much does, upon the size of the school, and the curriculum policy. Where a school is graded on either age or school grade lines, and the numbers are small, mixed classes are inevitable. There is no problem in the situation. One just has to do the best one can, remembering that too small classes are not good. Where, however, the school is large enough to divide boys and girls within a given age group, then the question of mixed classes comes up. The answer as to the advisability of such classes will depend partly on what is the secular school policy, partly upon the teacher and partly upon the subject matter, and again upon the age of the pupils. Where the secular school has boys and girls together, a really co-educational class grouping, then it would be natural to follow the same plan in the Church school, unless some problem arises or has arisen which grows out of the sex-element when one must do differently. If the pupils are too much boy-conscious or girl-conscious we have another side to the question. In which case I should strongly advise that there be a separate class for boys and for girls. All this applies to the adolescent ages rather than to the younger groups. Personally I have never found it necessary to separate the boys and the girls though with a large school I have done so automatically.

Are our Church schools small or of medium size?

Some years ago a careful analysis of the Diocesan Journals was made which showed that out of 4,842 schools listed 3,688 reported less than 100 scholars, and that 2,585 reported less than fifty. There were 1,118 with enrollments between 100 and 500 and 26 reporting more than 500 scholars each. These records go back to about 1920. So far as I know no similar study has been made, or, if made, published. A cross check with but one diocese shows a still lower enrollment. Out of 119 schools 71 are listed with less than 50, against 59 out of 99 twenty years ago; and only 11 now against 17 then, that are over 100 in enrollment. These figures would say that our schools are definitely small schools. You may ask why this decrease, and the only answer I can give is that the population is decreasing in these age groups. This is true in spite of the total increase of the country's population. Its significance I will leave to your imagination.

BOOK REVIEW

"MY OWN" WORK BOOK ON PRACTICAL CHRISTIANITY. Prepared by Alice M. Brookman. Morehouse-Gorham Publishing Company, New York, 1941. Price, 70 cents.

PROCEDURE GUIDE to the above. Price, 20 cents.

Again Miss Brookman has given us an admirable work book and this time on the Practical side of our Religion; and with it has supplied the teacher with a small additional guide to the use of the lessons. The course is a very practical one on the obligations which the various conditions of our social life lay upon us. We should think its value would lie in its use with High School students. There is an excellent bibliography arranged in sections. If you are looking for something to give your older boys and girls a sense of their responsibility toward their fellows, 'Their Neighbours,' you will not need to look further.

Education—For What?

MEETING SOCIETY'S CHALLENGE TO OUR SCHOOLS

***By* W. Brooke Stabler**

Rector, Avon Old Farms, Avon, Conn.

From *The Churchman*

MANY AND VARIED are current definitions of education. Some must be discarded as, for example, the pessimistic one to the effect that "Education is casting artificial pearls before real swine!" Others, however, are immediately appealing and serve as helpful guides in the formulation of any philosophy and program of secondary education. In this category, two are outstanding. One defines education as "That which is left after you have forgotten all you have learned", the other as "A spiritual revaluation of human life." It is with these two definitions in mind that I write briefly on the subject, "Education—for What?"

First, we in the secondary school field are obligated to educate boys and girls for college. Neither schools nor colleges, however, should be interested in "college preparatory mills" where diversified young people are melted down and poured into one conventional and narrow mold. Academic standards must constantly be held high and purely cultural and intellectual subjects should occupy their rightful place. But at the same time the more liberal tendency which is already in evidence with regard to college entrance requirements must continue in order to allow more freedom and latitude in the secondary school curriculum. Dr. Richard Gummere of Harvard, in speaking on one phase of this subject, recently sounded the keynote for all phases of it when he said, "There should be a practical arts fringe in every curriculum, so that opposites or combinations like Latin and carpentry, mathematics and surveying may go hand in hand." Such a secondary school curriculum not only provides a more adequate preparation for college, but also gives a well-rounded education to the youth who may not or should not go to college.

Second, we must educate for service. Speaking again of definitions, service has been succinctly described as, "The rent which one pays for his room on earth." We must be sure that young people be taught to discharge this obligation. Any educational philosophy which prepares students for partnership in the firm of *Me, Myself, and I, Ltd.* is a travesty on the meaning and purpose of education. I believe the secondary school should be so organized that students share actively in waiting on table, taking care of their rooms, and helping about the school generally. In addition to this work, which might well be called "janitorial service", I believe that a much more comprehensive program of work should also be a part of school life. At the Avon School, for example, the program of Community Service provides ample opportunity for boys to work for the Community Chest and in the forest, poultry run, stables, print shop, carpenter shop, power house, garage, and biology laboratories. In addition, work is done on the farm, where they help with the chores and learn to milk cows, tend sheep, husk corn, plant fields, and perform other farm duties. This work is for the common benefit and is the boy's contribution to the school community. A boy who has never known the joy of manual labor and associated with fine men who earn their living with their hands, or who has not shared in such a program "as the best available substitute for the priceless lessons which necessity imposes", has been deprived of one of the most enriching experiences that life can offer and one of education's most valuable contributions, namely, education for service.

Third, and during these days especially, we must educate for citizenship and democracy. As Dr. Gummere again says, "The factual textbook is inadequate. Some way must be found for apprenticeship and readiness to take part in political activity —like the young people in England who not only observe, but also work with their elders in Parliamentary elections." This can best be accomplished through a form of student government in which the students are given real authority and responsibility and do not constitute merely a sub-committee of the faculty. Again I ask to use as an illustration the school I know best. At Avon, the entire school is organized as the Village of Old Farms, with its own law and courts, its own post office and bank, and with a government based on that of the New England township. The warden and members of the Council are elected from the two upper Forms. They levy taxes, grant charters, float bond issues, preserve the peace, promote the public welfare—in fact, deal with all everyday concerns of the school outside the academic field. The results of this form of student government are believed to be excellent training for citizenship and democracy. By actual contact with civic affairs and the assumption of genuine responsibilities, a boy becomes familiar with the workings of government and with the problems he needs to understand if later he is to take an active and intelligent interest in the welfare of his own community.

Fourth, we must educate our youth to an appreciation of the Christian religion. Speaking once more of definitions, I am in accord with L. P. Jacks when he says, "I do not believe you can formulate an intelligent definition of education without coming up against religion." Religion is the mainspring of growth in character, and those who possess learning without a breadth of underlying faith are stunted in their development. Men who seek understanding and power without spiritual conviction and vision are a threat to mankind and lead ultimately to the undermining of civilization. A school, therefore, must believe that a vital appreciation of the Christian religion and its significance is an integral part of its educational responsibility and must make it a central influence in its life. Students and teachers must cooperate in applying

to personal and corporate living those principles and philosophies that build the fellowship of the Christian community. Through the medium of services, personal and group conferences, and the classroom where this subject must be taught as to be regarded as important and as intellectually demanding as any other subject, there must be laid a sound foundation for a full and adequate religious life and experience. Furthermore, the school must provide opportunity for the students to express their religion in action, and numerous opportunities are near at hand in any school for them to enter the lives of underprivileged families and minister to their needs. In short, the essential purpose of the secondary school is not primarily an intellectual but rather a moral and spiritual purpose—and without this realization, secondary education will avail but little.

Nowhere is this purpose so well expressed as in the memorable words of William DeWitt Hyde, onetime president of Bowdoin College: "To be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen and form character under professors who are Christians."

Church, State and Education

***By the* Rev. Daniel A. McGregor, Ph. D.**

Executive Secretary, Department of Christian Education, National Council

From *The Living Church*

IN THEORY the Church should control and direct the education of her children. In practice it is difficult to do this, and very difficult to do it well. For the vast majority of our people, education is controlled and directed by the State and a religious appendix is added by the Church.

This situation is not the normal life of the Christian Church. Until our modern day it was generally recognized that education was a proper function of the Church rather than of the State. The control of education by the State came about in America because the disunity of the Church in this country was leading to educational chaos and inefficiency. Education became a function of the State not because it properly belonged to the State but as a lesser evil than the educational evils consequent on control by a divided Church.

The dual system of secular and religious education which we now have is an unsatisfactory adjustment to a difficult situation. Education is one complex activity and cannot be divided arbitrarily into segments. To educate is not merely to transmit information, it is to lead the person into certain ways, attitudes, actions, and beliefs that are regarded as most valuable. If the two educational systems in which people are trained do not agree in their fundamental valuations, assumptions, and aims, conflict will develop both in the inner life of the individual and in society. This will lead to the practical subordination of one of the systems to the other. It is plain today that the religious education of our people is subordinated to the secular education.

There is no such thing as education-in-general, there are only different systems and kinds of educations. Every educational system serves some particular pattern of social life and is used as a means to strengthen and stabilize this pattern. American education is not an impartial quest of knowledge. It is a handmaid to the liberal-democratic pattern of life. It accepts the liberal-democratic assumptions as to the nature of reality and is directed to those ends which liberalism believes to be most valuable. Insofar as the conventional American valuations and beliefs differ from Christian valuations and beliefs, just to that extent will American education differ from Christian education.

This is not to say that our American public schools are godless. It is true that our school system does not have a formal religious sanction. But it is also true that the most important element in these schools is the great body of teachers. And it is true that thousands of these teachers carry into the secular school system Christian attitudes and valuations and beliefs which have a powerful influence on the lives of the pupils. These teachers ought to receive much greater recognition and support from the Church than is ordinarily given them. They are a potent factor in nourishing the Christian life in America.

Great changes have taken place in education in the past generation and greater changes will be seen in the years before us. The liberal spirit and pattern of social life are passing over into a new form which we cannot clearly forsee. These coming changes will register deeply in all educational activities. One of the first steps taken by the revolutionary movements in Russia, Italy, and Germany was to transfer all control of the schools to the State and to make these school servants of the new regimes.

In America we see the same tendency towards the concentration of power in the hands of the State and a use of this power by the State to control the social life of the nation. This will affect politics, business, religion, and family life. It will conspicuously and definitely affect all education in administration, content, method, and goal. It will inevitably lead to making the schools training-

grounds where people will be assimilated into the life of the new order.

The Church will have to find a mode of adjustment to the new order, and the field where this will be thought out, and perhaps fought out, will be the field of education. The old theory of the separation of Church and State will have to find a new statement. Both Church and State have a vital interest in education and no theory of separate functions and fields can solve the problem satisfactorily to each. If the State of the future is not markedly more Christian than the America of the past and if it exercises more control over persons than has been the case in the past, the Church cannot surrender to the State the whole education of Christian children. And the State will certainly not surrender to the Church its interest in the children, the citizens of the future.

What should be the policy of the Church in matters of education? Should the Church set up a complete educational system of its own? The decision of the Supreme Court in the Oregon Schools case may be of great importance in the future in prohibiting state governments from suppressing private and Church schools. We still have and we may be able to maintain the freedom to provide education for our own children.

But is it practicable and wise for the Church to attempt a complete parochial school system? A Commission of General Convention studied this question very seriously a few years ago. They concluded that, while it was eminently desirable that the Church should have her own educational system, the practical difficulties of administration and finance made the venture very questionable. There are also other difficulties such as the danger of developing a narrow, ecclesiastical, and even sectarian education.

In this situation the many boarding and day schools officially or loosely connected with the Episcopal Church may be of great importance. These may be the laboratories where the Church can work out the problem of a real Christian education. They may be the pioneers and guides as the Church faces the educational future. Most of them are having great difficulty in maintaining their existence and their academic and religious standards. Those which are striving to give a truly Christian education deserve the support of all our people.

Great changes are coming in educational work. The Church can go no farther in surrendering the education of her children to the State; indeed she has probably gone too far now. Those schools which still remain as Christian institutions have the great responsibility of leading the movement to a really Christian education. And the Church has the duty of standing by them in their efforts and of learning the lessons that their experience has to teach.

MISSIONARY NOTES

OLD JOHN COULD SEE AGAIN!

Old John, who had hunted with the Hudson Bay traders in the 1840's, came to ask his friend, the mission doctor, to cure his increasing blindness. He was past 100 years of age, but his health was good, and if he could see he would have no complaint to make.

The hospital to which he was taken was within the Arctic Circle, miles from any other settlement and hundreds of miles from a city. It had no instruments for the operation that the old man needed. But the doctor put his imagination to work and fashioned an instrument out of a nut-pick and manicure scissors. The operation, performed under such a handicap, was successful. Old John could see again.

Dr. Grafton Burke, the physician whose medical feats at remote Fort Yukon, Alaska, made him world-famous, did not often have to contrive homemade instruments for his work. It is true that when he started at Fort Yukon in 1908, immediately after his graduation from medical school, his surgery-dispensary was a tiny, poorly lighted corner in an old store.

But he kept up with the latest methods and equipment. He spent furloughs studying in hospitals at home and abroad. In the thirty years that he served the Alaskan mission before his death, he built Hudson Stuck Memorial Hospital into a first rank institution, accredited by the American College of Surgeons, of which he was chosen a Fellow. Not only his American friends but hundreds of his native followers helped him toward this accomplishment.

When Old John needed an operation for his eyes, when epidemics hit every family in the town, when calls came for help from one hundred, two hundred, or even a thousand miles away, Dr. Burke stretched the facilities of the hospital to meet the emergency.

And somehow, between crises, he succeeded in caring for the spiritual life of the people so well that every Indian in the vast region was baptized, and every adult confirmed.

HIS WAS A MERRY LAUGH

In every country where the Anglican Communion has established itself, there are "clerical" families, families in which sons follow their fathers in the ministry, and daughters do Church work or serve indirectly as wives of clergymen. In China one of the outstanding examples of such a family is that of the late Rt. Rev. Tsae-seng Sing, the first Chinese to be made a Bishop of the Anglican Communion.

Bishop Sing died recently at the age of 79, after more than a half century of service to the Church. Born in 1861, a few days before the Taiping rebellion in which he nearly lost his life, he was the son of a priest, the first Chinese in the Ningpo region

(Continued on Page 64)

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These, covering Grades 7-12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

What is a Church School? - - - A Question of Terminology

ONCE upon a time the term *Sunday School* was used to describe classes for children carried on in a parish on Sunday. Occasionally there were added classes for young people above confirmation age, and more occasionally, for adults.

Later the term *Sunday School* was replaced by *Church School* in order to recognize that the Church provided for its children not only Sunday classes but also weekday clubs and classes, all of which were part of the parish program for its children.

This has led to confusion with day or boarding schools sponsored by the Church and also referred to as *Church Schools.*

Furthermore, in some quarters there is a real effort to have classes for young people and adults, many of whom are not enthusiastic about an invitation to attend either *Sunday School* or *Church School.*

Is it not time to consider our terminology and try to use labels that will meet existing situations? Some parishes are referring to the children of the parish, or the parish program for children, or the children's division, and similarly to young people and adults. In such instances, the children's program includes Sunday and weekday activities up to confirmation. The confirmed boys and girls then become part of the youth division, with its Sunday and weekday plans, and later move into the adult division.

What do you suggest? Write your thoughts on this subject to *The Bulletin.* Comments and suggestions will be passed on in future issues.—*Bulletin for Leaders in Christian Education.*

THE BEGINNERS' DEPARTMENT

Text: The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

Subject: Learning to Know God as Revealed in Jesus Christ

February 22, 1942

THE FIRST SUNDAY IN LENT

GOD SAVED NOAH FROM THE FLOOD

AIM:—To show that God has Power to save those, who believe and trust in Him.

LESSON MATERIAL:—Gen. 6, 7, 8.

WORK MATERIALS:—Instead of each child making an Ark from a small shoe box, plan to get a large empty carton from your grocer. A box two feet wide and three feet long will house Noah and his family and all the animals the children can make. Use the corrugated cover of the box for the roof and a ramp leading into the Ark. Be sure to make a door large enough and reinforce it with adhesive tape. Use animal patterns, two of each kind, and mount them on small blocks of wood so that they can be moved about and appear animated. Children will enjoy this project and learn not only to work together in harmony but they will learn to share and take turns. Materials needed are:—large carton or cardboard packing box, scissors, crayons, small blocks of wood, glue and cut-outs of Noah and his family and all the animals available.

BACKGROUND FOR THE TEACHER

The story of Noah and the Flood was told years before it was recorded in the Book of Genesis. Handed down from generation to generation, it is presumed to have occurred 2,348 years before the birth of Christ. As a boy Lord Jesus often listened to this story and wondered about it. No doubt He heard it just as we relate it today. In the beginning God created a beautiful world for His children. Adam and Eve, the first man and woman, disobeyed God's commands and to punish them He sent them out of the Garden of Eden. They made a home for themselves and their children. Although they lived many years, they were not happy. Neither were their children or their grandchildren or their great grandchildren. They quarrelled among themselves and were filled with envy and jealousy. All of God's commands were disobeyed. Looking down from Heaven God saw His beautiful world filled with evil and wicked people. It made Him sad to see this wickedness among His children. "They must be punished," said the Heavenly Father. "I shall take away all men from the earth and cleanse it."

In the midst of the universal corruption which overspread the earth there was only one man and his family, who found favour in the eyes of the Lord. This man was Noah. He tried to live a righteous life and obeyed God's commands. Not only was he warned of the approach of the deluge but he was divinely instructed how to save himself and his family and a sufficient number of animals to preserve each species. Being a righteous man and having faith in God, he obeyed the divine command and built the ark. It was constructed of gopher wood and covered with pitch to exclude water. The vessel was 450 feet long, 75 feet in breadth and 45 feet in height. It was designed to float not to sail when borne up by the waters. There were three stories, one door in the side and a small window in the sloping roof. When the ark was completed, Noah and his wife and family and the required number of animals entered the boat. The floods came. It rained for forty days and forty nights. Everything was destroyed but the ark. It sailed along with Noah and his family and the animals safe inside. When the waters subsided, the ark rested upon the Mountain of Ararrat. Then Noah realized the rains had ceased so he opened the window and let a raven fly out. But the bird returned, because there was no place for it to rest. Water still covered all the earth. He waited seven days and released a dove. She returned with an olive leaf in her bill then he knew the land would soon be dry. But they remained in the boat another week. After Noah and his family and the animals they had preserved left the ark the first act of this righteous man was to offer a sacrifice to God for His preservation. This gesture pleased God and He immediately entered into a covenant with Noah. (The dictionary definition of covenant is a "free promise of God's blessing.") Never again would be send floods to cover all the earth. Nor should the regular succession of the seasons be interrupted while the earth remains. To remind him of His promise God established the rainbow.

LESSON PLAN FOR TODAY

Everyone loves to hear a story. Begin a discussion by asking the children if they enjoy having some one read to them or if they like to hear stories. Long ago when Lord Jesus was a little boy there were very few books. At night the children sat beside the tents or small houses and listened to the older people tell stories. The story we are going to hear today is one of the oldest in the world. It is found in Genesis, the First Book in the Old Testament, of our Bible. But long before it was written in the Bible it was told over and over by fathers to their children. When these children grew up they told it to their children and their grand children told it to their children and so on and on the story travelled until today nearly every one knows the story of Noah and the Ark.

Ask the class who made the world. Recall the story of Adam and Eve by asking questions. When people do wrong things what happens? Yes, they are punished. Adam and Eve were sent out of the Garden of Eden because they disobeyed God and ate the fruit of the forbidden tree. As the world grew older there were many people in it but they were not happy. It made God sad to see His world filled with people who disobeyed Him. But there was one good man named Noah. God told him to build an ark because it was going to rain for a long, long time. Our story today tells how God saved Noah from the Flood.

1. *Opening Period:*

(a) For quiet music play: Melody in "F." Ask the class why they enjoyed listening to it. What pictures could they see as you played this selection? Encourage music appreciation.

(b) Sing: "Good morning to you." Greet those who have been absent by singing "A Welcome to you," use "Good Morning to you" music; also sing "We are glad to see you."

(c) Hold the Bible and repeat favorite verses. Find the first book in the Bible. It is called Genesis. The story we are going to hear today is found in the Book of Genesis.

(d) Sing: "All things bright and beautiful, all things great and small all things wise and wonderful the Lord God made them all."

"God made the beautiful sunshine."

"God sends His rain to melt the ice and snow."

Songs about the rain.

(e) Offering and Response: Recognition of birthdays at this time.

Today is the birthday of the Father of our Country. George Washington was our first President. He was honoured by the people because he was a man who tried to do the right thing and obey God's commands.

Tell a story about George Washington's early life. The cherry tree is a favorite with young children.

(f) Prayer: Kneel and repeat the prayer Our Lord Jesus taught us to say.

While kneeling sing Prayer hymns. "Father, we thank Thee," and "Jesus tender Shepherd hear me."

(g) Have a picture of George Washington on display. Sing America and salute the American Flag.

2. *The Story:* Tell today's story and illustrate it with pictures.

3. *Dramatization:* Children love to play this story so plan to build an ark with their chairs. All may enter into the activity. The first boy who asks

to play Noah should be chosen. If he is capable he may choose the wife and family. Let the rest of the group choose the animal they wish to dramatize. It is great fun marching into the ark two by two and marching out again.

4. *Expression Work:* The hand work today has been described under "Work Materials." Do not forget to cut out a small window in the roof.

5. *Dismissal:* Suggest that the children come early next Sunday to play with the ark. If they think of some other animals during the week make them and bring them next time. Thank all for co-operating so nicely on the project.

March 1, 1942

THE SECOND SUNDAY IN LENT

GOD SAVED A LITTLE BOY

AIM:—To teach children that God saved a little baby. To show them that God will save His children in time of danger.

LESSON MATERIAL:—Ex. 2:1-10.

WORK MATERIALS:—Crayons, posture picture with cutouts to dramatize the story.

BACKGROUND FOR THE TEACHER

It was Divine Guidance that showed this Hebrew mother how to protect her baby. For three months he escaped the general massacre of all the male children of the Hebrews by his mother's ingenuity. Guided by the Heavenly Father she followed His instructions and hid her child in an ark or basket covered with pitch, which made it water proof. She placed it in the tall grass growing in the River Nile. Sister Miriam was stationed near by to watch and guard the child. Soon the King's daughter, coming down to the River to bathe, heard the cries of the baby and commanded her maids to fetch the peculiar looking basket. Upon opening it she saw the helpless child and immediately realized that some Hebrew mother was trying to conceal her child from her father's tyrannical decree. Sister Miriam came from her hiding place, as if by accident, and asked the princess if she would like a nurse. She was told to get one and hurried home to fetch her mother. The Princess gave the child to her and promised to pay her for nursing the baby. What more could the mother desire? Her plan had worked out just as she anticipated and prayed—her child was safe; he was in her care; he had the protection of the King's daughter and she was happy. With joyful heart she thanked God for His guidance, help and care.

During his early childhood the boy was instructed in the principles of the Hebrew religion. He was taught to love God and believe and trust in Him. Although he was very young he knew his people were poor and that the Egyptians made slaves out of them. At the proper time his mother brought him to the Princess and she called him Moses because she drew him out of the water. Accepted by the Royal family, he was given all the advantages of a young Egyptian Prince. He had the best teachers and gained all the knowledge the Egyptians had to offer. But he never forgot his own people, whom he loved and hoped some day to help. He loved the Heavenly Father and refused to worship the false idols, which the Egyptians carved out of stone. So at the age of forty he renounced all this pomp and splendor and became a servant of God. Later on he became a distinguished leader and it was Moses whom God chose to lead the Israelites out of Egypt. Many historians claim that Moses was one of the greatest men that ever lived.

LESSON PLAN FOR TODAY

This is another old, old story which Lord Jesus heard when He was a little boy. Try to get the children's reactions concerning Old Testament stories. Ask them if they enjoy the stories Lord Jesus heard when He was little. Whom do you think told Him stories? Perhaps His mother or the teachers in the synagogue or the older men of the town. The story we had last Sunday was found in which Book of the Bible? Yes, Genesis. Our story today is found in the second Book of the Old Testament called Exodus. The name Exodus means going out.

To make the story more meaningful ask questions about new babies. When mother comes home from the hospital with a new baby do they hide the baby? No indeed they invite all their friends in to see him. They tell all their friends about the baby, and they love to wheel him up and down the street so every one can see and admire him. Did you ever hear of a mother having to hide her baby so no one could see or hear it? Listen to this old, old Bible story and you will hear how a mother hid her baby.

1. Opening Period:

(a) Begin the Easter Music. If you plan to teach "The little flowers came through the ground at Easter time" play it very softly. Any of the more familiar Easter music will be appropriate at this time.

(b) Opening Sentence: God is love.

(c) Bible Reading: Children hold God's Book and repeat verses.

"God is love."

"I was glad when they said unto me, let us go into the House of the Lord." Find the second Book in the Old Testament, Exodus.

(d) Sing: Greeting Songs, Welcome songs and songs about the weather.

(e) Receive the Offering and sing the Response, Praise God from whom all blessings flow.

(f) Prayer. Let us kneel and talk to God in prayer. We shall say the Prayer Lord Jesus taught us to say, Our Father, who art in Heaven.

Children make up spontaneous prayers.

(g) Sing Easter Hymns: 1. "The little flowers came through the ground at Easter time." 2. "Christ the Lord is risen today." (Found in all hymnals.)

2. *Discussion Period:* This is the second Sunday in Lent. Easter will soon be here. If you have mite boxes explain more about them. During the weeks before Easter we try to get ready and prepare for Easter Day. One way is attending Church and Church School every Sunday. Another way is to earn money by helping at home and to put this money in our mite box. This offering is sent to mission homes and schools to help others learn about Lord Jesus. Let us remember to say our prayers during Lent and to think more about our Saviour and how He died to save us from sin.

For exercise the children may dramatize the flowers coming through the ground. Choose one child for the sun another for the rain, the wind and the gardener. As many as desire may play. Natural spontaneous dramatization is more meaningful than directed play. Never insist upon a child playing a part if he objects.

3. *The Story:* Seat the class directly in front of you and begin your story. A soft sweet voice will hold their attention longer than a loud voice. These stories are easily memorized by reading them over two or three times. It is not necessary to repeat the story word for word but try to get the important parts and the high lights well in mind before you attempt it. If you find it difficult to memorize try pasting the *Leaflet* on the back of a picture you expect to use or print one or two sentences on the back of a picture. However, do not get into the habit of reading every word to the children. The book or *Leaflet* acts as a wall between you and your audience, you lose their attention, they become listless and begin to dream about other things. Put yourself in their place: do you enjoy listening to someone who reads every word he says?

4. *Dramatization:* This is an ideal story to dramatize. It has a perfect plot and the characters are interesting. The suspense is appreciated by even the youngest child. Although properties are unnecessary in most natural dramatizations do plan to have a basket and a baby doll for this story.

5. *Expression Work:* Color the cut-outs and paste them on the poster. The picture familiar to most children is the finding of the baby in the bulrushes. On an oblong piece of cardboard (12″ x 20″) color the lower half blue for the water; over this paste green crepe paper which has been fringed to resemble tall grass. Paste the cut-out figure of Miriam hiding in the grass at one end, the basket containing the baby in the center and the Princess and her maids at the other end. Color the sky light blue and use white chalk for clouds. Attractive poster pictures may be used to decorate your room.

6. *Dismissal:* Remind class to earn money to put in their mite boxes. Sing, "Our Sunday School is over and we are going home (or to Church) Good-bye, good-bye, be always kind and true."

March 8, 1942

THE THIRD SUNDAY IN LENT

GOD FED THE PEOPLE IN THE WILDERNESS

AIM:—To show that God fed people in a wilderness, in a miraculous way. He has power to do wonderful things. He feeds His children today.

LESSON MATERIAL:—Ex. 16:1-16.

WORK MATERIALS:—Plan to make small baskets. Use candy or writing paper boxes for the base and a strip of oaktag or heavy construction paper for the handle. Fasten the handle on the inside of the box with paper fasteners. Small lily cups and card board containers make sturdy baskets.

BACKGROUND FOR THE TEACHER

Moses was a Hebrew; although adopted by an Egyptian Princess and given every luxury Royalty enjoyed, he never forgot his own people. Neither did he forget to worship the God of his fathers. The Egyptians and their idols did not influence him. He loved and trusted the one and only true God in Heaven. With resentful heart he saw them make slaves of the Israelites, God's people, and decided to renounce his royal position and help his own people. Guided by the Heavenly Father he determined to free them from this cruel subjugation but they were not ready for his leadership. So he left a life of luxury at the Egyptian Court and became a shepherd in the Wilderness of Midian. Here he communed with God and after many years he followed His command to return to Egypt with his brother Aaron and become the leader of his people. Endowed with Divine Power, Moses persuaded them to follow him to a country, where they would be free and happy. Pursued by the Egyptians the Israelites crossed the Red Sea safely and followed Moses. With grateful hearts they praised God and thanked Him for His care and protection. As long as they had plenty to eat they were happy and satisfied to make the journey to the Promised Land. But when they reached the wilderness, they began to complain and condemn Moses for bringing them to a place where they would starve to death. "Better we had stayed in Egypt and worked for the King, we had food to eat then. Now you have brought us into a wilderness, to kill this whole assembly with hunger," cried the weary travellers. How easy it is to complain, when the stomach is empty.

"God does not want His children to starve. He will feed you," promised Moses. That night large flocks of quail flew over the camp and they had plenty to eat. (These birds were miraculously provided as food for the children of Israel in the wilderness but they are very abundant near the shores of the Mediterranean Sea. The flesh is delicate and it is used as suitable food.) Early the next morning the ground was covered with a substance, designed as a substitute for bread. "What is it? It is manna," they exclaimed for they knew not what it was. Some called it bread rained from heaven, or angel's food. It is described as lying on the ground in small grains like hoar-frost; that it was white like coriander seed and tasted like wafers flavored with honey. The most remarkable thing about the manna of the Israelites was, it must be gathered fresh every day. It became offensive if kept until the next day. Double the quantity was supplied on the day preceding the Sabbath, or seventh day. None was furnished on the Sabbath but the manna gathered on the sixth day and served on the seventh was sweet and good, while what they kept from any other day to the next day bred worms and became offensive. For forty years this miraculous supply of food was furnished daily to three and nearly four millions of people. When they reached the Land of Promise it ceased. God fed His children in the wilderness and taught them not to waste food. Let us teach our children to eat all their food and not to leave any on their plates. Proper food makes them grow big and strong. God sends the rain and sun to make our food grow therefore we must not forget to thank Him before we eat. It is Our Heavenly Father who gives us every thing.

LESSON PLAN FOR TODAY

If you have access to a Public Library go to the children's department and get "Pelle's New Suit" or "Snip, Snap, Snur and the Story of Bread and Butter." These stories trace the source of food and clothing. However, you will not require a written story to teach the children about bread, which is called the staff of life. Begin by asking the group if any one has been out playing and began to get hungry. What did you do? Ran home and asked mother for a piece of bread and butter. What did you say when she gave you the food? I am sure you said 'Thank you, Mother.' We should say 'Thank you' to God, Our Heavenly Father, too. Because He really gave us the bread and butter. Some one may ask 'How does God give us bread?' Answer this question by asking questions. Where did your mother get the bread she gave you? At the Grocery Store or Bakery will be the answer. Where did the Grocer get the bread? From the Baker. How did the Baker get it? He baked it in a large oven. Where did he get the flour to make the bread? From the Mill where the wheat came to be ground into flour. Where did the wheat come from? It grew in fields. What made it grow? Sun and rain. Who sends the sun and rain? God sends the sun and rain. Who really gave you the bread? Yes, God, Our Heavenly Father gives us every thing we eat and every thing we wear. Let us remember to thank Him for His kindness.

1. Opening Period:

(a) Continue the Easter Music. Play selections the children will hear in church during the Easter Season.

(b) Opening Sentence, "Feed them."

(c) Sing: Good Morning songs. Songs of Welcome. Songs of Praise.

(d) Instead of repeating verses from the Bible, sing the familiar verses found in all hymnals. "God is love." "We love Him because He first loved us." "I was glad when they said unto me let us go into the House of the Lord."

(e) Sing: "Listen to my Easter Song. God is love. God is love. Now and all the winter long. God is love."

(f) Offering and Response. The Lord Loveth a cheerful giver.

(g) Prayer. Repeat the Lord's Prayer. Give every one an opportunity to make up a 'Thank you' prayer.

(h) Sing: 1. "The little flowers came through the ground at Easter time."

2. "Christ the Lord is risen today." Dramatize the flowers growing and God's care.

2. *Discussion Period:* Ask what they are doing to earn money to fill their mite boxes. This is the third Sunday in Lant. Lent means getting ready for Easter.

3. *The Story:* Tell today's story and make it as interesting as you possibly can. Tell it with a purpose in mind, God takes care of His children. He does not want them to starve. He loves us and cares for us.

4. *Expression Work:* Show pictures of the Israelites gathering the manna in baskets early in the morning before the sun appeared. Construct baskets from small card-board, candy or writing paper boxes. Fasten a strip of bright colored construction paper on each side for a handle. Fill the basket with snow drops, pussy willows or any early Spring flowers. Give it to mother or a shut-in, or send it to a child who has been absent because of illness

5. *Dismissal:* Remind the class that it is God who gives us our food. Give each child a small card with a short "Grace" or 'Thank You' prayer written on it. Such as

"God is great. God is good,
And we thank Him for this food.
Amen."

Ask them to learn this prayer and to say it before they eat. Perhaps they can teach others to say it.

March 15, 1942

THE FOURTH SUNDAY IN LENT

GOD TALKED TO A LITTLE BOY

AIM:—To teach children the story of the boy Samuel and to show how God chose him to become one of his messengers.

LESSON MATERIAL:—I Sam. 3:1-11.

WORK MATERIALS:—Pencils or crayons and paper for free hand lesson.

BACKGROUND FOR THE TEACHER

Year after year, Hannah, the wife of Elkanah came to the Temple to pray to God and ask Him to send her a child. Great was her faith and belief in the Lord. Once while she prayed she vowed a vow and said, "Oh, Lord if Thou will give me a baby boy I promise to dedicate him unto You all the days of his life." With all her heart and soul Hannah prayed this prayer but old Eli, the High Priest, misinterpreted her sincerity and when he saw her lips moving in silent prayer he accused her of drunkedness. However, the sad woman convinced him he was mistaken and he gave her his blessing and prayed that God might grant her the petition she requested.

God remembered Hannah and sent her a baby boy, whom she called Samuel because he was the son of answered prayer. The happy mother did not forget the promise she made that day in the Temple. When Samuel was old enough she brought him to old Eli and dedicated him to the service of the Lord.

Each year she came to visit him and each year she brought him a coat to

(Continued on Page 59)

THE PRIMARY DEPARTMENT

Text: The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

Subject: The Christian Child and the Family of God

February 22, 1942

THE FIRST SUNDAY IN LENT

THE STORY OF THE LENTEN OFFERING MATERIAL

AIM:—To help the children to know something of the missionary work of the Church, and to help them to feel that a part of that work is their own.

LESSON MATERIAL:—Any available material relating to the missionary work of the Church in Haiti.

MEMORY WORK:—Teach me thy way, O Lord, and lead me in a plain path. Psalm 27:11 .

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Today's lesson is the first of four missionary lessons based, in general, on the Lenten Offering material for this year. Any stories you can find relating to work in other missionary fields may well be added to these. The children will have very little idea of exact geographical locations, but it is important that they shall come to understand that the Church is carrying the Gospel throughout the world. And it is particularly important for them to know that, as Christian children, they ought to share in the work which our Lord left for His Church to do.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review last week's memory work. How many have remembered to give thanks to God the Father this week?

Giving thanks is just one part of what you, God's children, ought to do as members of His Family. Can you remember what else God the Father wants you to do in His Family? (Believe, trust, pray, worship, work.)

Introduction.

We believe that God's children must work for Him, just as those in any Family must help to do the Family work. And so for a few weeks we shall hear about a very special, important work which those who belong to God's Family, the Church, are doing for Him. We are hearing about it just now because the Lenten season is the time when God's children try especially hard to do this part of His work.

The Lesson.

Think back for just a moment to the story our dear Lord told about the shepherd and his sheep. He told how the shepherd loved His sheep and cared for them, how he knew them and called them by name, how he brought them all safe into the fold at night. And then, you remember, the Lord Jesus said that He was the Good Shepherd, and that all God's children were His sheep. And He said, "I have other sheep which are not of this flock. I must bring them, too, so that there shall be all one flock and one Shepherd." Our Lord meant that He wanted every one in the whole world to be brought into the one great flock which is God's Family, the Church, and to love and follow the one Good Shepherd who is God's own Son, our Lord Jesus Christ. And that is the work which all God's children must do for Him. They must help to bring other people into His Family.

We know that the Lord Jesus wants us to do this work for our Heavenly Father, for while He was still on earth, He told His followers to do it. And He told them how they were to do it. He said, "You must go everywhere in the world and teach people all that I have taught you, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost."

The work which God's children are doing because our Lord told them to do it has a special name. We call it Church Missions. And the people who go out into the world and teach others and baptize them into God's Family are called missionaries. Some of the missionaries are teachers, some are doctors, some are nurses, some are priests, some are bishops. And they are all helping to make God's Family grow. They are helping it to grow here in our own country, and in many far off lands. This Lent we shall hear stories of what the missionaries are doing.

Our story today is about the Church in Porto Rico. That is a big island. Let me show you where it is. (Use a map to show the direction and the distance from where you live.) Now let us hear about a little boy in Porto Rico who was led straight to the missionaries. (Lesson *Leaflet.*)

What do you think must have happened to Pedro after he had been led by the beautiful music to God's House? I am sure he must have gone there often. Perhaps he played music on his flute as a part of the church service. I am sure that he learned from the missionaries all about God the Father who loved him and sent His own dear Son to save him. And I am sure, too, that after a while he was baptized in the name of the Father and of the Son, and of the Holy Ghost, and made a part of God's Family, the Christian Church.

Here is another way in which the missionaries are helping in Porto Rico. There is a great missionary hospital there, St. Luke's Hospital. One day a little school girl named Elena went to visit a sick friend at the hospital. Elena had always lived among poor people. She had seen many of them sick with no one to take care of them. She had often been sick herself. Now she saw the clean, white rooms in the hospital, where the missionary doctors and nurses were doing everything to make the sick people well. She saw that the nurses in their clean blue dresses and white caps were girls only a little older than she was. And she said to herself, "Some day I shall be a nurse."

So when Elena was old enough she went into the hospital and worked hard learning how to take care of the sick people there. And while she learned that, she learned more and more about God's Family, and at last she was baptized and made a part of the Family.

Elena is grown up now. She is the head of all the other nurses in the hospital. She is helping others, as our Lord taught His followers to do. I am sure that she is helping God's Family to grow.

All this is just a little bit of what the missionaries are doing in far off Porto Rico. Later on we shall hear other stories of missionaries in other places. But no matter what place we hear about, there is always this for us to remember. We have to help. We must be missionaries, too. We do our part when we work hard to have a good Lenten offering, for our money goes to help the missionaries. We do our part when we ask God the Father in our prayers to bless the missionaries all over the world, for we know He hears our prayers. These are the ways in which each one of us can help to make God's Family grow.

Expression Work.

Memory work.

Start a missionary scrap-book or poster. Have as many pictures as possible on hand, and ask the children to keep on the look-out for others. These need not be limited to the missionary fields touched upon in the Lenten lessons. Any missionary pictures will be of interest.

Discuss with the children ways of adding to the Lenten offering.

Questions.

What season of the Church Year is this?

What do we try especially hard to do in Lent?

How do we know that God the Father wants His Family to grow?

What did God's Son say about bringing others into His Father's Family?

What do we call the work of bringing others into God's Family?

How can you help God's Family to grow?

March 1, 1942

THE SECOND SUNDAY IN LENT

THE STORY OF THE LENTEN OFFERING MATERIAL

AIM:—To help the children to know more about the missionary work of the Church, and of the share they can have in it.

LESSON MATERIAL:—Stories and pictures relating to the subject.

MEMORY WORK:—

The name of Jesus glorify,
Till every people call Him Lord.
Hymn 475.

CHRISTIAN SERVICE:—Earn some money for your Lenten offering.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

As in each of the Lenten missionary lessons, tell the stories, then emphasize the fact that this is work in which God the Father wants the help of every child who has been brought into His Family by Holy Baptism.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. Have some one tell the story of Pedro. Why was Pedro able to find a church? (Bring out the point that the church was there because the missionaries were there, doing our Lord's work.) How can we help God's Family to grow in Porto Rico?

Introduction.

Today we shall hear some more stories of the work which the Church missionaries are doing in far off countries.

The Lesson.

First let us look at the map for another island. (Have a map showing the West Indies in relation to our own country, and help the children to find St. Thomas Island.) There is a mission school on St. Thomas Island, and our story today is about Tony, a little black boy in the mission school. (Lesson *Leaflet.*)

Far away in Africa, there is another country where the missionaries are helping the black people. A long time ago, over a hundred years ago, some of the Negroes, the black people, from our own country went back to Africa. This was where their mothers and fathers and grandmothers and grandfathers had come from. After they had gone back, the part of Africa where they went was named Liberia. And very soon our Church missionaries went there to help them. It was hot and wet in Liberia. Some of the missionaries got sick. Some of them died. But those who were left were brave, as the missionaries always are. They kept on doing the work they knew our Lord wanted them to do. They taught the people about God the Father and about our Lord Jesus Christ, and they baptized them into God's Family, the Church.

There are many churches in Liberia now. The black people have their own priests. They have mission schools where the boys and girls are learning, just as you are, just as little black Tony is, to be good Christian children. But some of the people in Liberia had never heard of the loving Heavenly Father when they were children. And so they grew up believing that there were other gods and worshipping them. One day a few years ago, an old man came into one of the church buildings. He was a hundred years old, and he was blind, so he was led into the church by a little boy. The old man said that he wanted to be baptized. He said that he believed in the Lord Jesus Christ and wanted to follow Him. Then he told why he believed. He said, "Not long ago I came to this town to stay for the rest of my life. But I am old and poor. Soon I had no food. I went to the people who worship the gods that I have always worshipped. I asked them to give me something to eat. But they did not care whether I lived or died. They would not help me. Then the people of your Church came to me. They were kind to me. They gave me food. I asked them why they wanted to help me when my own people would not. And they told me a wonderful story. They told me about the kind and loving God who is my Heavenly Father. They told me about His Son, the Lord Jesus Christ, who had died to save me. They said they had helped me because the Lord Jesus had told those who loved Him to help other people in His name. Now I want to know more about the loving Father. I want to follow His Son. And so I have come to be baptized."

So this old, old man was baptized. He was made a part of God's Family. And every day he came to God's House, and worshipped Him there.

Next week we shall hear still more about how the missionaries are helping to bring others into God's Family.

Expression Work.

Memory work.

Let the children tell you what they have done so far toward their Lenten Offering. Discuss ways of earning money, also ways in which they can add to their offering through self-denial. (Candy, movies, etc.)

Paste pictures in missionary scrap book.

Questions.

Where did little black Tony hear about the story of the Baby Jesus?

Do you think our Lord would have been pleased with the picture Tony made?

How did the missionaries in Liberia help the old blind man?

Why must we keep on helping the missionaries?

March 8, 1942

THE THIRD SUNDAY IN LENT

THE STORY OF THE LENTEN OFFERING MATERIAL

AIM:—To tell more of the way in which the Church is obeying our Lord's command to go and teach and baptize.

LESSON MATERIAL:—Material relating to the missionary work in Haiti.

MEMORY WORK:—This is none other but the house of God. Genesis 28:17.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. Ask how many have earned some money for their Lenten Offering this week. Have some one tell the story of Tony's picture of the Baby Jesus. How did the missionaries in Liberia help the old blind man?

Introduction.

Have you ever heard of the island of Haiti? If you wanted to go there, you would have to go all the way down south in our own country. Then you would have to get on a boat, and go many miles out on the ocean, till you reached the island of Haiti where thousands of black people live. And if you were ever to take that trip, you would find when you reached Haiti that the Church is there.

The Lesson.

In our story today a little American boy named Benny went with his mother and father to the island of Haiti. And he got lost there. Let us hear how he found the way to his own Church "home." (Lesson *Leaflet.*)

The Church has been in Haiti for many years, and God's Family there has grown larger and larger. It is so large now that there are two Bishops in Haiti. They are Bishop Carson, and his helper, Bishop Burton. They have a great deal of work to do, for in all parts of the big island there are people who want to know more about God's Family. They want the Bishop to confirm them, to lay his hands on their heads and pray to God the Father to send them His great Gift of the Holy Ghost to help them to be His good children.

One day Bishop Burton got into his car, and started for a village many miles away. He started early, before it was quite light, for that was the cool time of day. All along the road he saw women carrying great loads on their heads. Some carried vegetables or bananas. Others carried big baskets for vegetables, or straw hats. Their husbands had made the baskets and hats at home. Now the women were taking them to the market to sell.

Early in the afternoon the Bishop reached a village where there was a

missionary priest. He stayed with him overnight. The next morning he confirmed the missionary's little boy. He laid his hands on the little boy's head, and prayed to God the Father to send the Holy Spirit to help him to be good.

After the Bishop had left the missionary's house, he set out on his way once more. This time he had to ride on a pony, for the road was far too rough for a car. It went up and down, over mountains and into valleys. As the Bishop rode along, people smiled at him from the doors of their cabins. There were children and puppies everywhere. Little black pigs and brown goats and baby donkeys ran about outside.

At last Bishop Burton reached the village where the people were waiting for him. They shouted to welcome him, then they went in a procession to the chapel. The chapel was filled with people. It had only a dirt floor, and rough board seats. But the people knew it was God's House. They had done everything they could to make it beautiful. The altar was a rough table, but they had covered it with the very best white bedspread they could find. The cross was on the altar, and lighted candles, and bright red flowers.

The people who were to be confirmed stood all together in the chapel. They were dressed in spotless white. There were little boys and girls, and old men and women. One by one they knelt on a clean white cloth before the Bishop. One by one, the Bishop laid his hands upon them and prayed to God. And as he prayed, he knew that God the Father had sent him to the island of Haiti to bring the Gift of His Holy Spirit to His children there.

When Bishop Burton writes home to his friends, he tells them that the people in Haiti are growing to love God the Father more and more. He says that they are very poor, that they do not have fine clothes, or even all the food that they need. They do not have schools, or the big, beautiful churches that we have here at home. But the Bishop tells us something very fine about them. He tells us that they do love God. And we know that more and more people in Haiti will come to know and love the Heavenly Father as the Bishop and all his helpers keep on with the work which our dear Lord left for His followers to do.

Tell me again what the Lord Jesus told His followers to do. Every penny that you put toward your Lenten offering means that you are obeying our Lord's command. And each time that you pray for the missionaries, you are doing your part in helping God's Family to grow. Will you try hard to help in both these ways every day this week?

Expression Work.

Memory work. Continue work on scrap book.

Questions.

How does the Church grow?

Why do you think Bishop Carson and Bishop Burton went to Haiti?

What are they doing there?

What can you do this week to help make God's Family grow?

March 15, 1942

THE FOURTH SUNDAY IN LENT

THE STORY OF THE LENTEN OFFERING MATERIAL

AIM:—To tell some stories of the Church's work in China, and to climax the missionary lessons with the thought that God's children in every country are a part of one great Family which is God's Family.

LESSON MATERIAL:—Stories and pictures relating to missionary work in China.

MEMORY WORK:—When ye pray, say, Our Father which art in heaven. St. Luke 11:2.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Tie together the four missionary lessons with the thought brought out at the very beginning of the Course, the thought of all those who have been brought into God's Family by Holy Baptism praying to Him and calling Him, "Our Father."

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

What two bishops are doing our Lord's work in Haiti?

Check on last week's suggestions. How many have added to their Lenten offering? How? How many have remembered to pray for the missionaries.

Introduction.

Today we shall hear what the missionaries are doing in a country where there is war. It is the old, old country of China.

The Lesson.

This is the story of Ah Mei, a little Chinese girl. Once Ah Mei had been a happy little girl. She had played games with her friends. But one day Ah Mei's father went away with the soldiers. He had to go and fight for his country. He had said good-bye to Ah Mei and her mother. He had said, "I must go. I will try to come back and take care of you." But he had not come back.

Now Ah Mei and her mother were sad. Often they were hungry, for they had no money to buy food. Sometimes they cried. Ah Mei's mother said, "There is no one to care anything about us. What shall we do?" They did not ask God to help them, for they had never heard of Him. They did not know that He was their dear Heavenly Father who loved them. They did not know about the Lord Jesus who helped people when they were in trouble, the Lord Jesus who had called little children to Him and blessed them. But God the Father was loving Ah Mei and her mother all the time, even when they did not know it. He was sending some one to help them.

One day a lady came to the house where Ah Mei and her mother lived. She was a missionary. The boys and girls in our own country had given their money so that she could travel across the ocean to China, to tell the people there about God who loved them. The missionary knew that Ah Mei and her mother were cold and hungry. She said, "Come with me to the mission school. We will help you till the soldiers can come home. You will be safe with us. You will not be cold and hungry any more."

So Ah Mei and her mother went to the mission school. Ah Mei found other little Chinese girls there. She played with them every day. There was plenty of good food. Ah Mei's mother helped to cook the food. They were warm and safe. They forgot how cold and hungry they had been.

Every day Ah Mei went to school. She learned about God the Father. She learned about His Son, our Lord, who died to save all God's children.

Every day Ah Mei and her mother went to God's House. They learned to pray to God the Father. Soon they said, "God loves us so much. We want to belong to His Family." So the Chinese mother and her little girl were baptized into God's Family, the Church. They knew that God was their loving Heavenly Father, that He would care for them always. They were happy at last.

And here is another story of what the missionaries are doing in China.

One day, in the Chinese city of Wuchang, a little beggar boy crawled into a rough shelter place to get warm. He had not always had to beg. His father had been a rich man. But he had been killed by some soldiers. Then the soldiers had taken his mother off with them. But the little boy had gotten away. He had come to Wuchang to hunt his uncle. But he had not found him. Now he had to go about the streets, begging for money to buy a little food. Some days he got no money at all, and had nothing to eat. The weather was cold, and he did not have enough clothes to keep him warm. When at last he reached the shelter place, he was nearly starved. And here one of the Church missionaries found him.

The missionary took the poor little boy to his own home. He gave him a warm bath, and clean warm clothes, and good food. He kept him there for a while, and was as kind and loving to him as he was to his own children. Then he sent him to live in one of the mission schools. The little Chinese boy is there now. He is studying hard, and he is happy. He knows that God the Father loves him and is taking care of him.

Just think for a moment of all these people we have been hearing about this Lent. They live far away from each other. They speak in different languages. And yet there is one way in which they are all alike. Our story for today tells us about it. (Lesson *Leaflet.*)

Of course, the little girls were only playing with their dolls. But what they were playing is real and true for Christian children. In many different parts of the world those who have been made part of God's Family by Holy Baptism pray to Him, saying, "Our Father who art in heaven." You and I say "Our

(Continued on Page 50)

THE JUNIOR DEPARTMENT

Text: The Junior Quarterly **Editor:** Miss Mary G. Cathell

Subject: The Living Christ: His Wonderful Life

February 22, 1942

THE FIRST SUNDAY IN LENT

THE LORD JESUS TEACHES ABOUT THE SABBATH

THE SCRIPTURE:—St. Mark 2:23; 3:6.

THE AIM:—To show the boys and girls what our Lord taught concerning doing good on the Sabbath; to show what He taught by His example about Sabbath observance.

PREPARATION:—We have been studying about our Lord's friends, those who liked to be with Him. Today's lesson brings us to those who were His enemies, and were anxious to find some reason for criticizing each action of His. We find them openly accusing Him of breaking the Sabbath. Help the boys and girls to realize what a serious accusation this was. Help them also to realize how strict the observance of the Sabbath in those days was. Any infraction of the law was considered to be both against the Church and against the civil authorities.

This lesson should help the boys and girls to see that our Lord answered the criticism, not by finding flaws in the Law, not by proving alibis for Himself, but by interpreting the old law in a new light. Our Lord came to earth that the people through Him might learn to know His Father. He wanted them to know Him as a loving, understanding Father. One of His ways of showing this was by a new interpretation of the Law.

PROCEDURE:—Begin your lesson with some of the friends that our Lord had made for Himself around Capernaum. See if the boys and girls remember any attitude of *un*friendliness that they have noticed. Perhaps they will remember how the people questioned His authority to forgive sins, in the healing of the man sick with the palsy. Perhaps they will remember how our Lord was accused of destroying the herd of swine. They may also remember the hostile feeling that was caused when our Lord sent the money changers out of the Temple. Build up the fact, that at the same time our Lord was gathering a group of loyal friends around Him, there was also a growing number of those who were ready to criticize everything He did.

Show how natural the action of the disciples was to rub the kernels of corn loose from the ear to eat, and how foolish the accusation that the act was a breaking of the Law. Help the boys and girls to understand what our Lord meant by His statement that "Sabbath was made for man, not man for the Sabbath." Originally the law was made to protect the slave and the worker in the field. The law was made to provide a needed time of rest for such workers.

The Pharisees came to be the severest critics of our Lord. They were a sect of the Jews who were particularly strict in their belief about observance of the Law. It was natural, therefore, that it was they who should try to lay a trap for Him in connection with Sabbath observance.

In telling the story of the next Sabbath, show how our Lord foresaw their criticism, and answered it even before He healed the man's withered hand.

There are two definite things our Lord taught about Sabbath observance, one by His example and one by His words. By His example He taught us to go to God's house for worship on the Sabbath. By His words He taught us that "it is lawful to do good on the Sabbath."

Take this opportunity to remind again the boys and girls why the Christians observe the first day of the week instead of the seventh. We are thus weekly celebrating our Lord's resurrection.

Lesson Outline.

I. Introduction.
Our Lord's friends and enemies.

II. The disciples are accused of breaking the Sabbath.

III. Our Lord's answer to the accusation.

IV. The Pharisees lay a trap.

V. Our Lord answers the Pharisees and heals the withered hand.

VI. Application.
What our Lord has taught us concerning Sabbath observance.

Application and Discussion.

1. We must try to impress upon our boys and girls the two primary ways of Sabbath observance, public worship and doing good. Our Lord did not emphasize the "thou shalt not's", but put His emphasis upon the "thou shalt's." The Offices of Instruction also emphasize what we *shall* do when they say, "My bounden duty is to follow Christ, to worship God every Sunday in His Church; and . . . . "

2. Try, also, to impress upon your boys and girls to spend their Sunday's in the way they think is right, and to fill the day so full of worship, and good thoughts and acts, that there is no time left to pass judgment on how someone else spends his Sunday. Remember our Lord said, "Judge not, that ye be not judged."

Note Book Work.

For an extra note-book credit see how many can write the Fourth Commandment from memory.

Part I, question No. 4 will give an opportunity for review. If they have forgotten, have them turn to their Bibles, Exodus 19.

Part II, question No. 5, they could copy the answer to the question in the *Offices of Instruction?* "What is your bounden duty as a member of the Church?" (Page 291.)

Church Teaching.

During this Lenten season, when the children are making their offering for Missions, find some particular field in which your class is interested for special study. Ask your Rector for some back numbers of "Forth" for reference. Perhaps your boys and girls would like to make a missionary scrap book.

March 1, 1942

THE SECOND SUNDAY IN LENT

THE LORD JESUS CALLS THE TWELVE

THE SCRIPTURE:—St. Mark 3:13-19.

THE AIM:—To teach the boys and girls how our Lord decided who should be the special officers of the Kingdom; to teach whom He selected and what work they were given to do; to teach who is carrying on their unfinished work today.

PREPARATION: — Bishop Rhinelander in his book "The Gospel of the Kingdom," states, "As a result of careful study we shall come to see that a matter of supreme importance is the choice and training of His Twelve Apostles. Their choice is marked very solemnly as having followed a night of prayer. In all His teaching, His chief anxiety is that *they* should understand. As time goes on, He gives more and more of His time and attention to them. The progress of their faith is His chief concern for it is on their faith that He will build. They are the companions of His passion, the sharers of His secrets, the partners of His ministry. Without question, the training of the Twelve is a main clue to the proper understanding of the Gospels. He prepared, taught, and inspired *eleven* men, through whom and by whom His work was to be done; who would be His agents and ambassadors, charged with full authority, for the founding and building of His Church."

We want our boys and girls to understand the importance of these twelve men whom our Lord chose. We want

them to understand their responsibility and how they handed that responsibility on to the Church today. We must help the boys and girls to see that *their* membership in the Church gives them a share in the responsibility.

PROCEDURE:—As an introduction, which will nearly always provide a linking together of the old with the new, try to show how in all of our Lord's teachings, one subject seemed to underly everything. That subject was the Kingdom. Try to show how interested the people of our Lord's day were in a new Kingdom. Just as today as we look around the world and see nothing but warfare and bloodshed, we think that perhaps a time has come for a new order, so, the people of Palestine were eager for a new Kingdom and a deliverer.

Be sure to emphasize the fact that while this Kingdom was to be new on earth, it already existed in Heaven. This fact made our Lord's night of prayer all the more fitting. It was His Father's Kingdom He had come to found. Therefore He went to His Father for advice and counsel. Describe the setting apart of the Twelve. Compare it to our service of ordination. They were set apart. They were given power. They were given responsibilities.

Tell briefly about the Twelve. Help the boys and girls to know them as a group of ordinary men with the ordinary good points and the ordinary weaknesses. Eleven justified the faith which our Lord placed in them. They carried out their work as long as they could and then handed their task on to others. Be sure the boys and girls see how the Church through its bishops, priests, and vast army of members, must finish the task which they were given to start.

Lesson Outline.

I. Introduction.
The main subject of our Lord's teaching.

II. His preparation for the selection of the Twelve.

III. The ordination.

IV. The men He chose.

V. The work He gave them to do.

VI. Application.

Discussion and Application.

1. This lesson should help the boys and girls see more clearly two things about the Kingdom. First, just as our Lord called the Twelve to responsibility and service, He still calls the leaders of the Kingdom, the bishops and priests of the Church. Just as the Twelve needed help to make the Kingdom grow and be felt throughout the world, all the members of the Kingdom are needed today to take their responsibility in the growth and development of the Kingdom. Secondly, they should see that our Lord did not look for perfection in those He chose. He helped the Twelve to overcome their weaknesses. Just so, as we have faith in His power, He will help us to overcome our weaknesses.

Note Book Work.

Term No. 5 to be identified, *the founder of the Church,* can not be emphasized too much. Be sure that your boys and girls have firmly fixed the fact that our Lord founded the Church. Help them realize that the Church is the Kingdom, already existing in Heaven, which our Lord came to found upon earth.

For question No. 2, Part II, have the class copy the names of the Twelve. See who can be the first one to memorize their names. Do not be afraid to give an assignment like this. The children are used to memory exercises and will enjoy them once in a while, as well as gaining some knowledge which they should have.

Church Teaching.

Be sure to take time to check on how the boys and girls are keeping their Lenten Rule. If you haven't started your missionary study, begin today. The children will be much more interested in sacrificing for their Lenten Offering if they know something about the work that their money will help to do.

The class might be interested in making a map showing all the places the Church is working. Get a map of the world and mark crosses wherever the Church has workers. Your Rector will help you get the information. Start with missionary work in the U. S. and then in the rest of the world.

March 8, 1942

THE THIRD SUNDAY IN LENT

THE LORD JESUS TEACHES ABOUT THE KINGDOM OF HEAVEN

(Sermon on the Mount)

THE SCRIPTURE:—St. Matthew 5, 6, 7. (Printed 7:21-end.)

THE AIM:—To teach the boys and girls what our Lord taught about the Kingdom and its members in the *Sermon on the Mount.*

PREPARATION:—The idea of the Kingdom of God was not new to the Jews. They had always boasted that God was King in Israel. Their prophets had continually pointed to a great age when there would be a Kingdom of God again. Their idea of that day was when the Messiah would lead Israel to victory, when the nations which had oppressed them should bow before them and Israel would once more rule gloriously. Many of the people who gathered at the foot of the mountain thought our Lord was this Messiah. They eagerly waited to hear what He would tell them about the Kingdom, which they felt was near at hand.

PROCEDURE:—If any of your class has ever attended a service of ordination, a description of that service would be a good introduction for this lesson. It is one service of the Church where there are implicit instructions that there *shall* be a sermon. The Sermon on the Mount was the ordination sermon for the Twelve. Just as at every ordination there is a congregation which is also included in the sermon, there were those at the foot of the mountain who heard our Lord's sermon, and whom our Lord included in His teaching.

Remind the boys and girls again that our Lord wrote nothing down. This sermon is given to us as the disciples remembered it. Some people think that the words that are given us as one sermon are probably a collection of sermons. But what we are interested in today is the teachings contained in that sermon, especially the teaching concerning the Kingdom and the members of the Kingdom.

The Beatitudes tell what sort of people will be blessed in the Kingdom. Have the children notice how different the people described are from those who are usually first in a kingdom.

Our Lord goes on to tell the purpose of the Kingdom, not to destroy the old law, but to fulfill it. Show how our Lord's interpretation goes farther than the old interpretation of the Commandments. He gives positive commands instead of negative. Instead of "Thou shalt not kill," He says, "Love your enemies."

Our Lord takes for granted that in the Kingdom, the people will perform their accustomed religious duties of *prayer, fasting,* and *almsgiving.* But He tells them *how* they should perform these duties. He gives them a model prayer. He tells them to give generously, not just so that they will be admired for their giving. His suggestion was, "Let not your left hand know what your right hand doeth." His directions about fasting are similar, for He tells them not to fast with a long face so that everyone will know that they are fasting. He tells them that if they fast in secret, the Father will reward them openly.

Our Lord taught that in the Kingdom there was no place for worry, for faith was to be put in the Father, and He would take care of the morrow. The thing to seek was the Kingdom. Once found and entered, all would be well.

See if the boys and girls realize how little the world, and even we who are members of the Kingdom, live up to teachings of the Sermon on the Mount. See if they can tell you how living up to even one part, "Love your enemies; pray for them which despitefully use you," would change the events that are going on in the world today.

Lesson Outline.

I. Introduction.
Rubric for service of ordination.

II. The teachings of the Ordination Sermon of the Twelve.
The Beatitudes.
(Describe the people who will be blessed in the Kingdom.)
Characteristics of people in the Kingdom.
Light of the world, salt of the earth, etc.
Kingdom is to fulfill the Law, not destroy.
Positive interpretation of negative Commandments.
How members of the Kingdom were to perform their religious duties.
Prayer, fasting and almsgiving.
With God as King, there was no need for worry.

III. Application.
What has this sermon to do with us in the year 1942?

Discussion and Application.

Urge the boys and girls to read through the entire three chapters of St. Matthew after the lesson, trying to picture themselves as part of the congregation to whom our Lord preached that sermon. The sermon was meant for all of us for all times. In it our Lord set forth the ideals of the Kingdom which were meant for us now, just as much as they were meant for the disciples and the throng at the foot of the mountain the day the sermon was first delivered.

Note Book Work.

The identification terms in today's lesson may give some difficulty. Help the boys and girls to find the definition of the terms in the *Quarterly* for today.

Church Teaching.

Today's lesson gives good opportunity for some emphasis on 'fasting.' Too often we hear boasting on Lenten abstinence. Show how our Lord's teaching has bearing on what the boys and girls are doing. They should cheerfully deprive themselves of something during Lent that through their Lenten Offering they may have a share in the growth and development of the Kingdom.

March 15, 1942

THE FOURTH SUNDAY IN LENT

THE LORD TEACHES BY PARABLES

THE SCRIPTURE:—St. Matthew 13. (Print 1-3 ending with word *saying*, 10, 11, 34-36).

THE AIM:—To show how our Lord taught by parables; to teach what parables are and how they appealed to the people not only of our Lord's, but of all days.

PREPARATION:—In preparing this lesson you must consider how much your boys and girls know about the parables. If they had the course on the parables last summer, today's lesson will be more in the nature of a review. The lesson, however, will be taught from a different view point. Then we were trying to discover what bearing each parable had on our Lord's teaching about the Kingdom. Now we are trying to learn to know our Lord better by learning about what He did and how He did it. Our Lord was a wonderful teacher. His principal method of teaching was by parables. We are learning about our Lord's teaching by parables so that we may know Him better.

The dictionary definition of parables is "a short fictitious narrative of something which might occur, by means of which a moral is drawn." Our Lord draws from the environment, from His disciples' experiences, for His parables which He makes the basis of His teaching. Fables and parables are similar, but fables are stories which are usually quite impossible, stories of things which could not possibly happen, while parables are stories of things which could occur. Both fables and parables teach some moral or lesson. Parables have been described as "earthly stories with heavenly meanings."

PROCEDURE:—Your procedure will depend upon whether this lesson is review or new. If your boys and girls had the course on parables last summer, get the information from them. Prepare questions on the *Quarterly* material which the boys and girls will be able to answer. For instance, they will know what a parable is; how it is like a fable, and how it is different from a fable. They will know why our Lord's disciples were interested in fables, and why they could remember them and their lessons. Perhaps they will even remember some of the parables to tell in class. Be sure you summarize the lesson by showing how those same parables which our Lord taught almost two thousand years ago have the same lessons for us today. Take one or two of the parables as suggested in the *Quarterly* and show what lessons they teach. The parable of the Mustard Seed gives a good challenge with which to close your lesson.

If your boys and girls did not have the course on the parables last summer, treat the subject as new material. Read the entire chapter (St. Matthew 13) and determine which parables you wish to use in your lesson. The *Quarterly* suggests The Sower and The Mustard Seed. Any others could have been used. You want to bring out how they interest the audience; how short they are and thus easy to remember; they teach a lesson that seems to fit everyone; they present a challenge to us in 1941, just as they did to those disciples so long ago.

Lesson Outline.

I. Introduction.

II. Our Lord as a great story teller.
The nature of His stories.
1. They were short.
2. They were about things His audience was familiar with.
3. They taught lessons which seemed to challenge each of His hearers.
4. His stories taught lessons for all times.

III. Some of His parables.
The Sower.
The Mustard Seed.

IV. Application.
How those parables have a lesson for us today.

Application and Discussion.

We like to listen to our Lord's parables today. They still interest us. They inspired the early disciples to go on and make the Kingdom grow. But the Kingdom has not yet grown to its full capacity. Ours is the task to complete. Let us study the parables for added inspiration and knowledge as to how to complete the task.

Note Book Work.

In addition to the regular work for the day, let each boy and girl choose one parable to copy in his book. Let him analyze that parable and put down under it a simple statement as to what lesson it teaches. The answers can be found very easily in the lesson material. A fifth question might be added. No. 5. What do we learn about our Lord from His parables? This question should stimulate thought. The parables showed our Lord's knowledge of both His followers and their environment. It was because of this knowledge that His parables were so popular.

Church Teaching.

Today, the Fourth Sunday in Lent, is sometimes known as Refreshment Sunday, because of the Gospel for the day. Have the boys and girls look up the Gospel to see the derivation of the term.

Be sure to go over your class Lenten Rule and see how things are going. If the rule has been broken, start again and try to keep it this last part of the season.

PRIMARY DEPARTMENT

(Continued from Page 47)

Father," in our language, little Chinese boys and girls are saying it in theirs, many other children are saying it in many different languages. And it means we all belong to one Family, God's Family.

But God wants all people everywhere in the world to know Him and love Him and call Him "Father." He wants them all to be brought into His Family by Holy Baptism. He wants all who love Him and follow His Son to bring others to Him. That is why the missionaries go out into all the world. That is why we help them with our work and with our prayers. We must keep on helping always.

Expression Work.

Memory work. Finish the missionary scrap book. Perhaps it could be placed where others in the school could look at it.

Remind the children that the Lenten season is nearly over. Discuss the importance of praying for the missionaries and of helping them through our offering.

Questions.

What did our Lord mean when He said, "Other sheep I have . . . . them also I must bring?"

What did He tell His followers to do?

What are you doing to help bring others into God's Family?

THE INTERMEDIATE DEPARTMENT

Text: The Intermediate Quarterly **Editor:** The Reverend Cornelius S. Abbott

Subject: The Christian Religion in the Modern World

February 22, 1942

THE FIRST SUNDAY IN LENT

LAW: ITS SOURCE AND FORCE

LESSON AIM:—To teach that to obey the laws of the land, *where they do not conflict with divine prohibitions*, is a Christian duty.

SCRIPTURE MATERIAL:—St. Luke 20:20-26; St. Matthew 26:62-66.

Notes for Teacher.

The St. Luke passage follows immediately on the parable of the Vineyard (20:9-18). The chief priests recognize that in that parable our Lord had struck a blow at their authority. Hence they wish to discredit Him both with the people and with the Roman government. So they send secret agents to Jesus with this question: "Is it right to pay tribute to Caesar?" The tribute was a poll-tax levied on every adult male in Judaea ever since that country came under the Roman procurator in A.D. 6. It was, of course, notoriously unpopular. Here was a dilemma. If Jesus approved the payment, He would be called a disloyal Jew. He would lose nationalist sympathies. If He disapproved He would be called disloyal to the government and delated to the authorities for treason.

It was of course a trap. Our Lord avoids the trap and at the same time lays down a general principle in regard to the attitude of the members of God's Kingdom on earth who will live under all sorts and kinds of governments.

"Show me a denarius," He said "Whose likeness and inscription does it bear?"

The question and the necessary answer breaks up the dilemma. The question was not an absolute one, "God or Rome." If the coin of the country bearing Caesar's stamp is used, it must imply that Caesar has some rights in the matter. On the other hand, the righteous claims of God to the worship and obedience of His people are in no way diminished: "Give to Caesar that which belongs to him and to God that which belongs to Him." The two obligations are not contradictory.

Note, however, the implications involved. Our Lord in those words rejected the *nationalistic* conception of the Kingdom of God. His Church was not to belong to any one race or nation. It must live in and work with all races and nations and with all forms of government provided these did not contradict the law of God. The Church was to be the leaven to leaven all society, not the hurricane or the earthquake or the destructive conflagration (I Kings 19:1-12).

The implications of the passage from St. Matthew are quite plain. God is the source of all law and as Jesus is the Son of God He it is who reveals to man the ideals and principles of God's law.

DO YOU KNOW QUESTIONS.

1. When Moses came down from the mount and saw that the people had turned to idolatry, he flung down the tablets of the covenant—the ten commandments—and broke them as a symbol of the broken relationship between God's people and God.

2. St. Paul. Note the different words used in connection with the different relationships.

3. Samuel Gompers, the founder of the Labor Union movement in America.

It is interesting to note that all of these three men were brought up in the Jewish faith.

DISCUSSION PROBLEMS.

These are three in number. First: Law and its Necessity. This is self evident but also is frequently regarded as something to be modified by the use of special privilege. Second: Law and its purpose. This is illustrated by a short section of camp life. Third: Aids to Law and Order observance, custom, public opinion, association.

What do I desire to be the result of these discussions with John and Mary?

First: I hope that John and Mary will have a clearer conception of the value of law and order as something ordained by God and therefore not to be treated lightly either in its making or in its observance.

Second: I hope that John and Mary will realize that in a democratic country like ours, rules and regulations enacted by law are our agreements through our representatives as to what we agree to do or not to do and should not need a policeman to enforce them.

Third: I hope that John and Mary will learn that the purpose of law and order is to protect freedom.

Fourth: I hope that John and Mary will do their part in building up a law abiding community by building up NOW among boys and girls of their own age CUSTOMS, PUBLIC OPINION, and ASSOCIATIONS which will help this important matter.

General Problem 1.

LAW: ITS NECESSITY.

Illustrations:

1. Children at play.

2. James Hamilton and his complaint.

3. Why air rifles were collected by the police and why James thought it unfair and complained about it.

4. The story of Mrs. Jones and Harold Green both of which were in the hospital.

5. Eighty miles an hour.

6. Dr. Hamilton's comment and his patient.

These introduce Discussion Question 1, the moral duty of obedience to law without being compelled to do so.

These brief illustrations should be enlarged upon and others added.

General Problem 2.

LAW: ITS PURPOSE.

1. A short continuation of the Lesson Story to bring out the purpose of law in preserving freedom and liberty for the greatest number. The discussion will bring out other illustrations.

General Problem 3.

THREE AIDS TO LAW AND ORDER.

1. What Junior High School boys and girls can and cannot do.

Bring out in this connection the futility of merely discussing laws over which boys and girls of this age have no control and only a general interest.

The purpose of discussion is to bring about united action.

2. The value of custom. Custom among boys and girls.

3. The value of public opinion among boys and girls. Public opinion does not just happen, it can be created.

4. How can the Church group of boys and girls use their Church and Church School to lead in such matters.

KEY STATEMENTS AND THOUGHT QUESTIONS.

These sum up the discussions questions in brief.

CLASS RESOLVE.

To be formulated by the class. Make this definite and practical and follow it up or leave it out altogether.

March 1, 1942

THE SECOND SUNDAY IN LENT

CHARITY: HELPFULNESS: SECURITY

LESSON AIM:—To develop in the thinking of the class, the Christian order of thinking and acting which leads to security.

THE SCRIPTURE:—St. Luke 10:30-37.

Notes for Teacher.

The story, judging by its details, was probably spoken in Jerusalem or

vicinity. The road between Jerusalem and Jericho, winding between bare limestone cliffs full of caves and hide-outs, has always been subject to the attacks of Bedouin robbers. Some traders about the year A.D. 171 sent a letter of complaint to the strategus of being robbed by bandits. "They assaulted us with very many stripes and wounded Passion. They took a pig and robbed Passion of his coat."

In the well known parable the story goes on to relate the behaviour of three separate travellers, who passed down the road. The first was a priest, the second a levite. These passed by on the other side. That would be expected by those who listened to the story. Priests and levites were not very popular. But who would be the third? People in stories usually go in threes. The familiar classification of Jewish society ran thus: Priest, Levite, Israelite. But in its place our Lord names an outcast, a hated Samaritan. Then He asks the question: "Which of the three, thinkest thou, proved neighbor unto him that fell among the robbers?"

This parable illustrates all three of the lesson titles although it stresses the second.

DO YOU KNOW QUESTIONS.

1. The meaning of the word Charity is brought out in General Problem 1 in the *Quarterly*.

2. This is illustrated in I Corinthians 13:1-13.

3. This is illustrated in St. Matthew 25:31-46.

DISCUSSION PROBLEMS.

These are three in number. The progression is as follows. 1. The Greatest of these is charity. 2. Charity, if real, must express itself in cooperative personal helpfulness. 3. All this must eventually end in security so far as this is humanly possible.

What do I expect John and Mary to carry away with them from these discussions?

First: I should wish them to go away with a knowledge of I Corinthians 13:1-13 and St. Matthew 25:31-46.

Second: I should wish them to realize that the passion for loving-kindness or charity in its large sense—taking in thought word and deed—underlies what we call security which is impossible of achievement without it.

Third: I should wish them by the practice of loving-kindness to prepare themselves for the larger practice of this practical virtue in adult life.

General Problem 1.

THE GREATEST OF THESE IS CHARITY.

Note on I Corinthians 13:1-13 for the teacher.

The whole letter is full of practical advice about the application of the gifts of the Spirit to every day living and the finest chapter in the whole Epistle, and one which many active men in the world's affairs have gone so far as to commit to memory, is Corinthians 13. In reading this chapter from the King James' version as printed in the *Quarterly*, you should substitute the word *love* for the word *charity*. This is done in the American Revised Version and conveys the meaning of St. Paul far better than the King James' Version. St. Paul wishes the Corinthians to have a principle of Christian living that will last forever and be good everywhere, and it is this principle he discusses in this chapter. Suppose we take it verse by verse.

1. Eloquence and fine speaking unless it has back of it love towards God and towards man, spoken because it is God's message through one who loves God and to people whom the speaker loves because they are God's children, is just so much noise. It is like a man banging on a gong or clashing a cymbal to attract attention to himself and to have people say, 'I am of Paul,' or 'I am of Apollos.'

2. Mere knowledge and power count for nothing without a purpose of love.

3. Mere distribution of material food and clothing without a real desire to help the individual is worthless. The dime handed out to the street racketeer in order to get rid of him is not an act of love. Even a martyr who is burned at the stake may lack this characteristic.

4-7. Here are some of the characteristics of love which is the result of the gift of the Holy Spirit for which you ask in Confirmation. It helps you to be patient and kind. It is not jealous of others and gives itself no airs. It is never (a) rude (b) selfish (c) irritated (d) resentful. It is never glad when others go wrong. It is always glad to hear of the goodness of other people and to talk about it. It is always very slow to expose the faults of others and always eager to believe the best of everyone. Love is always hopeful and always patient.

7. Love lasts forever. It never disappears. All other knowledge changes with the changing centuries but these gifts of the Spirit are as good now as they were a thousand years ago and will be equally valuable a thousand years hence. They are as good in the African Jungle as in your home town. They are as good for your older friends as they are for you young people, and they will be as good for you to live by when you are a hundred years old, should you live that long, as they are now. They are as good in the school world, the business world and the professional world as they are in Church and home.

9-13. St. Paul goes on to tell the Corinthians that after all we only know a very little about the Universe and ourselves. We are learning more and more all the time. Some day we will understand.

13. The three great principles by which we live are (i) Faith in a God Who has created all things for good in an orderly universe. (ii) Hope that God always has in store more blessings than we either desire or deserve. (iii) Love which St. Paul has been describing, which lasts forever and which is the only motive which can make and keep the world civilized.

The teacher should remember that "love" as used in this connection does not mean what we call "affection" but rather Christian Charity and Brotherhood which does not depend upon the emotions but upon an abiding character which is able to act in spite of personal likes or dislikes.

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1. Definitions of the word charity, little and big.

2. Illustrations of the bigger meaning.

(a) The story of the Good Samaritan.

(b) St. Paul's description of the meaning of charity.

(c) The Great Assize.

3. Modern illustrations of the suffering and general collapse of security and civilization itself owing to the lack of this virtue.

General Problem 2.

HELPFULNESS.

A Short section the purpose of which is to make John and Mary face the Question: Am I or am I not a helpful child of God, with the discussion question of how and where can I be definitely helpful.

General Problem 3

SECURITY.

This section is for the purpose of bringing "Charity" and "Helpfulness" to bear upon the final problem of Security. The passage from the book of Job is used to introduce the insecurity of human affairs as seen by a poet thousands of years ago. It is a world problem and an age long problem.

Use discussion question 3 to put into practical shape what has gone before. This will differ in different places.

KEY STATEMENTS.

These statements review the lesson topic from the *effect to the cause* Security, helpfulness, loving-kindness of Christian Charity.

THOUGHT QUESTIONS.

These should form the basis of definite resolves.

March 8, 1942

THE THIRD SUNDAY IN LENT

THE RESPONSIBILITY OF CITIZENSHIP

LESSON AIM:—To prepare the members of the class to exercise the responsibilities of this privilege when they come of age.

THE SCRIPTURE:—St. Luke 2:1-3; 17:23-26. Philippians 4:2.

Notes for Teacher.

The St. Luke passages have been commented upon in the lesson for February 22. Philippians 4:2 is interesting because of the implication that two important women in the Philippian church would not cooperate.

DO YOU KNOW QUESTIONS.

1. A description of a famous citizen is perhaps better than a mere definition of the word hence this quotation.

"He was a foe without hate, a friend without treachery, a soldier without cruelty, and a victim without murmuring. He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, and a man without guilt. He was Caesar without

ambition, Napoleon without his selfishness, and Washington without his reward."—*Benjamin H. Hill tribute to Robert E. Lee.*

2. Louis XIV is quoted as interrupting a judge who used the expression, "the king and the state," by saying, "I am the state." Point the difference between that statement and the American conception of a state.

3. This has been answered in connection with the Scripture commentary.

4. Is really answered throughout the General Problems.

DISCUSSION PROBLEMS.

These are three in number and take up (i) the general matter of co-operation illustrated by a conversation between Henry Davis and his father (ii) three illustrations of co-operation in village and church affairs (iii) the value of religion in promoting co-operation.

What do I expect John and Mary to carry away with them from the discussions on the responsibilities of citizenship?

First: I hope that they will be more intelligently co-operative in all matters requiring their co-operation in church and state. This means in the public school and in the church life.

Second: I hope that they will stop thinking and talking about church and school in abstract terms. The school is composed of teachers and pupils and the church is composed of people in the same way. Take away the people and you have a deserted village.

Third: I hope that they will take up some definite co-operation before they leave the Church School this Sunday.

General Problem 1.

CO-OPERATION.

1. General statement of the problem.
2. Illustrative conversation between Mr. Davis, the principle of the Junior High School and Mr. Cornwall the father of Henry Cornwall.
3. Illustrative conversation between Henry and his father.
4. Why Dr. Holtz was allowed to resign.
5. Why Henry was shown all over the Chicago plant of the Cornwall Company.
6. What is the Cornwall corporation?
7. Mr. Cornwall's statement.
8. The general discussion of co-operative responsibility.

General Problem 2.

THREE CO-OPERATIONS.

1. Branchville described.
2. Co-operation in church.
3. Co-operation in school.
4. Co-operation in sanitation.

General Problem 3.

THE CONNECTION OF CO-OPERATION WITH RELIGION.

1. The grace of God given for purposes of co-operation. I Corinthians 12.

2. The story of the rebuilding of Jerusalem. Nehemiah 4 and 5.

3. The need of the Grace of God to practice co-operation and good citizenship.

KEY STATEMENTS.

This will answer some of the Do you know questions.

THOUGHT QUESTIONS.

This sums up the place of the Church in forwarding co-operation in all matters.

ADDITIONAL MATERIAL.

(In connection with Problem 3.)

The Babylonian Empire, under which the Hebrews were exiled, lasted for about half a century. Then, like all governments founded on violence and kept alive by force, it fell before a stronger power, that of Persia. This government lasted for 200 years and under it the Jews were treated kindly. In the year 536 B.C. Cyrus the Great allowed the Jews who wished to do so to return to Palestine; and under Artaxerxes, about 135 years later, Nehemiah rebuilt the walls of Jerusalem with the consent and assistance of the king.

One day a kinsman of Nehemiah was visiting in the citadel of Susa with some friends from Judah. As the polite thing to do he made a social call on Nehemiah, who had a high position at the Persian court.

"How are things going at Jerusalem?" asked Nehemiah.

"Very badly," answered Hanani, his kinsman. "The survivors of the exile in the whole province are in great misery. The wall of Jerusalem is broken down and its gates burned."

After his friends had left, Nehemiah thought for a long time about what he had been told. Then he made up his mind to do a dangerous thing. He would ask the king to allow him to leave the court for a time and undertake the rebuilding of Jerusalem. It was a dangerous request. Artaxerxes was an autocrat with absolute power and people with absolute power are always suspicious. Nehemiah's request might be misunderstood. The king might think that he intended to begin a rebellion. Or the official who would take his place during his absence might undermine him with the king. He was taking a really great risk. So before making up his mind about what he should do, he asked God to guide him.

At last his chance came. He was the king's cup bearer and one day, as he was handing the king his cup of wine, Artaxerxes said to him,

"You look sad. Are you sick? Something must be wrong."

"I am sad," replied Nehemiah, "because the city where my parents and ancestors are buried is a desolate waste and its gates have been burned with fire."

"What do you wish me to do about it?" asked the king.

"If it please the king," he said, "let me go to Judah, the city of my father's grave and rebuild it."

The Queen, who was sitting beside the king, became interested also. "How long will your journey take? When will you get back?" she asked.

The upshot of the conversation was that Nehemiah was allowed to go and was given letters to the governors west of the Euphrates to allow him to pass through their provinces. Another letter to Asaph, the keeper of the king's park, ordered him to supply lumber with which to make beams for the gates of the house belonging to the temple and the wall of the city and for a house for Nehemiah to live in while supervising the work.

At last Nehemiah arrived in Jerusalem and began his work. After looking over the situation for three days, he went out one night with only one or two companions and made a personal survey of the city, and on the following day he called the people together and told the people his plans.

"You see what a plight we are in," he said. "The first thing we must do is to get to work and build the walls of the city so that we shall no longer be laughed at."

Then he told them of the king's letter and the authority Artaxerxes had given him. So they gladly began to build although they had to be on guard all the time. It was no easy task. Nehemiah's enemies were constantly plotting against him. He had to pay for much of the work out of his own pocket and many of those whom he had come to help and who had food to sell were profiteering and enslaving the rest. So Nehemiah called another meeting, denounced these profiteers and made them promise to return what they had unjustly taken. This they promised to do and Nehemiah records in his diary which has come down to us that they kept their promise. He accomplished the rebuilding of the city in a marvelously short time and then left. Twelve years later, however, he returned to correct some things which he had not had time to finish. He was able and fearless. He had great devotion.

March 15, 1942

THE FOURTH SUNDAY IN LENT

FREEDOM AND ITS OBLIGATIONS

LESSON AIM:—To teach the class that freedom does not mean to do as you please without regard to others but the right to develop yourself with the help of others and in return to help them.

THE SCRIPTURE:—St. Mark 7:1-16.

Notes for Teacher.

The Scripture contrasts the minute and arbitrary traditional rules of the Pharisees and using their tradition to "make the word of God of none effect." Also it strikes at the minute details in connection with food which separated the Jews from the Gentiles. The Scripture does not particularly illustrate the treatment of this Intermediate lesson as very occasionally happens.

DO YOU KNOW QUESTIONS.

1. The story of the Danites will be found in Judges 17 and 18.

2. The story of the Dutch Republic under William of Orange and its victory over Philip of Spain should be looked up by the class. It is full of thrilling adventure.

3. As free but do not use your liberty

(Continued on Page 59)

THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

Texts: Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.
Intermediate Quarterly; **Editor,** The Reverend Cornelius S. Abbott

Subject of Course: The Christian Religion in the Modern World

February 22, 1942

THE FIRST SUNDAY IN LENT

LAW: ITS SOURCE, AND FORCE

AIM:—To show that civilization depends upon the enforcement of Law: to show that there are two kinds of Law in the world, God's Moral Law, which is perfect, and which came by revelation from God Himself, and man's civil Law, which is as yet imperfect, and which came by natural growth out of the needs of society: to show how these two kinds of Law differ in purpose and in practice; to show what the Christian duty is if these two kinds of law should clash, as they sometimes do; and to show that it is the duty of the Church to pray, suffer, and work to bring the Civil Law up to the high standard of God's Moral Law.

KEY-SENTENCE:—

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

SCRIPTURE LESSON:—St. Luke 20:20-26; St. Matthew 26:62-66.

THE LESSON PLAN.

1. Law and Civilization.
2. The Two Kinds of Law.
3. Both Kinds of Law Necessary.
4. Man's Law versus God's Law.
5. Influencing the Civil Law for Good.
6. The Cross and the Civil Law.

EXPANSION OF THE LESSON PLAN.

1. Civilization without law is impossible. Where a large group of people live together in city or in nation there must be certain rules of conduct which all obey, or all will suffer. One person living alone on a desert island would have only himself to consult about anything he wanted to do. He could not harm anyone else, for he is alone. But so soon as another person arrives to live on that island, absolute liberty must give way to law, if they intend to live in peace and co-operation together. There are certain things that neither can do, because to do them would violate the rights of the other. The more people there are in any community, the more complex their relationships become, and the more necessity exists for rules,—laws,—to govern those relationships justly. Out of this necessity grows the Civil Law.

If, in a civilized community, a person, or a group of persons, begins to break the law, and to violate the rights of others, then those persons must be restrained, by force if necessary. If they are not restrained, then disorder will take the place of order, and community life will break down, and there will be no civilization remaining. In practice it would not go that far, for it is in the nature of the human community to adjust itself according to law. This process of adjustment from anarchy to order was plainly to be seen in the development of law and order in the old West in our own country.

Even those who make a practice of breaking the law of the community know that what they do is wrong, and they maintain order among their own followers by force. The story, told in the *Quarterly* as a part of the lesson for today, of the gangster who had no regard for the law of the State, but enforced strict rules of his own within his gang, and knew very well why he had to enforce those rules, is a case in point.

2. We have been talking about the Civil Law, which is a natural growth and development. But there is another kind of Law in the world, not less important. It is God's Moral Law, which is not a development at all, and was not invented nor discovered by man, but *revealed* by God.

These two kinds of Law co-exist in the community today. They spring from different sources, and they have a different purpose,—related, of course, but distinctly different. The Civil Law is a natural development, springing from the necessity of peace and order in civilized community life. The Civil Law deals with specific violations of the peace of the community. All men have rights, and these rights sometimes clash. A dispute arises about such a clash, and the Civil Law must judge between man and man. The Civil Law is primarily interested in the peace and order of the community life, and only in secondary fashion in the broad principles of right and wrong. On the other hand the Moral Law is primarily interested in broad principles of right and wrong, and only secondarily in specific questions involving the peace of the community. On one occasion a man came to the Lord Jesus and said, "Master, speak to my brother that he divide the inheritance with me." And the Master answered, "Man, who made me a judge and a divider over you?" The Lord Jesus was very clear in His understanding of the difference between the Moral Law and the Civil Law, and this was a case for the Civil Law. This was not primarily a question of right and wrong, but a question of equity in the division of an estate. The Master immediately turned from a matter of the Civil Law, in which He had no concern, to a matter of the Moral Law, which the man's request brought up, and He said to His Disciples,—who had heard the whole matter,—"Beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth!" There cannot be found a better illustration of the difference between the Moral and the Civil Law than this.

In the question of the Civil Law, men live together in communities, and therefore must have certain practical rules of conduct to govern their relationships in trade, in social contact, in matters of property, and in other practical matters of everyday living. These relationships quite naturally differ from place to place, and from time to time, and therefore the laws which govern them must change, develop, and grow. The laws which suffice in a land of nomad herdsmen will not suffice in a complex modern industrial civilization.

But God's Moral Law is quite different. It comes from God, and therefore deals with fundamental and changeless moral questions which are always the same. The Moral Law is not subject to the same laws of change which affect the Civil Law; and the Moral Law, revealed by God, is just as valid in the complex modern world as it was in the nomad shepherd-culture of the time of Moses.

3. God's Moral law, and man's civil law exists in society side by side, and often overlap. What is morally wrong usually violates the civil code, *but not always.* It is a violation of man's law to steal: but in certain Southern States, until very recently, dogs were not considered by law to be "property." A man could therefore steal a dog without breaking the Civil Law at all. The owner of the dog had no legal recourse. But the moral law, which deals with principles of right and wrong rather than with specific acts, was broken by such a deed. The Civil Law is changing, imperfect. It is sometimes possible to "get around" the Civil Law; but it is impossible to "get around" God's Moral Law.

Both kinds of Law are necessary. There are some questions of Civil Law in which the Church has no interest, because the Moral Law is not involved. And there are some questions which the Civil Law does not touch, which are of great interest to the Church, because the Moral Law is involved. The Moral Law is interested in man's relationship to God: the Civil Law is interested in man's relationship to man. The Moral Law is interested in man's relationship to man, too, but not for the same reason that the Civil Law is. The Moral Law is interested in man's relationship to man because of the effect that has upon God's purposes in this world.

The Lord Jesus knew that there are two kinds of Law, and He knew the place of both kinds. In His time the Civil Law was set forth and maintained by the pagan Roman Empire, yet He made no effort to overthrow it. Indeed, He said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

So long as our world is imperfect, and men and women are sinful and selfish, there will be a need for the Civil Law, as well as for the Moral Law, for there must be in every community strict rules to restrain men and women from harming their fellow men. If the time ever comes when every person in the world will be truly Christian, the task of the Civil Law will be immensely simplified, and perhaps entirely eliminated.

4. Although the Civil Law is a necessary thing, it is also an imperfect thing, and that imperfection sometimes brings it into conflict with God's Moral Law. When this happens the force of the State is brought against those who feel that they must obey God's Moral Law, and a persecution of those who are trying to do God's will results.

In the case of such a clash between the two kinds of Law, God's Moral Law has the prior claim upon all who love God. Such a clash of the Civil and the Moral Law occurred during the early years of the Church's life, and in certain places in the world it is occurring again today. The Civil Law of the Roman Empire decreed that everyone should worship the Roman Emperor as if he were God. From the point of view of those who had the responsibility for the government of the Empire, this was a good law. The Roman power was spread over a very wide area, and included many different races and tribes of men. There was need for a larger loyalty to bind them to the Empire, and this Emperor-worship provided just that. But Christians could not accept this decree, because it was a violation of God's Moral Law. They remembered that God had said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." So they refused to obey the Civil Authority in this matter, and accepted persecution, and in this they were right. They were quite willing to "Render unto Caesar the things that are Caesar's," but they were not willing to "Render unto Caesar the things that are God's."

The same thing holds true today in those nations where men are being commanded to worship the State as if it were God. Obviously Christian people cannot accept nor obey laws which are contrary to God's Moral Law. Wherever the Civil Law runs counter to God's revealed will Christians must obey God rather than men, and they will have to accept the consequences in the certain faith that God will give to them, and to the right for which they suffer, the final victory.

5. Through the centuries the influence of the Moral Law upon the Civil Law has been very great, and this is proper. Civil Codes have been much influenced by Christianity. There is a tendency in the Civil Law to lag behind the Moral Law,—and this is to be expected,—but in spite of that lag, the Civil Law has grown closer to the Moral Law.

We are not to suppose that this has "just naturally happened." It has been the result of much prayer, work and sacrifice on the part of Christian people to make this improvement in the Civil Law. It is quite as possible for the Civil Law to degenerate, as to grow better. The Civil Law, being a natural growth, is much subject to change, and in times of moral degeneracy the Civil Law tends to degenerate with the people. It is the duty of the Church, taking its standard from God's Moral Law, which does not change, to be forever calling the Civil Law back to the *best.*

The Christian Church desires no temporal jurisdiction,—at least our branch of the Church does not,—but it is the undisputed right of the Church, and its duty, to measure the Civil Law by God's Moral Law, and to strive to make the Civil Law more and more conform to the will of God for man.

6. The way to ennoble the Civil Law is to show, in our own living, the infinite superiority of obedience to God's Moral Law. In other words, Christians should always live in accordance with God's Moral Law, never descending to a lesser plain of living. This will continually remind the makers of the Civil Law that there is a higher, and a nobler standard possible for mankind than the general mass of humanity has ever attained to.

To live that higher life, as God wills it, will be hard. It will mean sacrificial living. It will cost us something, just as it cost the Master something. It cost Him the Cross; but because He was willing to pay that price, He has immeasurably lifted mankind toward God.

March 1, 1942

THE SECOND SUNDAY IN LENT

CHARITY: HELPFULNESS: SECURITY

AIM:—To show that absolute security is impossible in this world, but that Christian charity and Christian helpfulness will do much to bring about a reasonable security for everyone.

KEY-SENTENCE:—

"When a good citizen has worked hard, and has saved his money to make him secure in his old age, and then can see his entire savings swept away by nation-wide forces outside of his control, through no fault of his own, the community, and the Christian Church, has a moral duty to urge that ways be devised to make such a thing impossible."

SCRIPTURE LESSON:—Saint Mark 10:30-37.

LESSON PLAN.

1. Can a Person be Secure?
2. Absolute Security is Impossible.
3. Wildcat Schemes Supposed to Bring Security.
4. Charity.
5. The Need for Expert Advice.

EXPANSION OF THE LESSON PLAN.

1. As much as we may hate to admit it, there is no such thing as absolute security in this life. We work hard for security, and we may sometimes be reasonably sure that we have attained it, but we can never be *absolutely* certain that nothing can ever break in and upset it.

Take, for instance, those people who, in the year 1929, thought themselves "secure." In that year a gentleman who lived in New York, who had worked hard, and had invested his money wisely, was about to retire. He was well past middle age, and was perfectly sure that he had put aside enough to keep him well all the days he might live. He felt "secure" enough to retire, but before the year was out the great economic depression had begun, and the investments which he had counted upon to take care of him in his old age lost their value. He suddenly found himself without a penny.

Many went through a similar experience in that time. Their losses were not due to lack of wisdom, nor to improvidence, but to the operation of vast nation-wide economic trends over which they had no control, and which no one was able to predict.

When the depression wiped away so much that people had worked for and had saved, one of our better-known cartoonists summed it up in a picture which was circulated all over this country. In the picture a poor ragged man was seen sitting on a cold park bench in a city, talking to a squirrel. The squirrel said, "But why didn't you save something for the winter-time, like I do?" The ragged man replied, "I did!" He had saved for a "rainy day," but forces beyond his control or prediction had taken his savings away.

2. When things like this happen we may well ask, "Is there any security for us?" If we are talking about *absolute* security we must answer, "No." There is no such thing as absolute security in this world. No one can be absolutely guaranteed against misfortune and hardship. Sickness, accidents, and death menace us all. We cannot make ourselves absolutely proof against them. Perhaps it would not be a good thing for us if we could make ourselves absolutely secure. It might destroy our stamina as a people.

Although there is no chance of *absolute* security for any of us, there is such a thing as *reasonable* security. And wise community-action will help to increase that measure of security. Take, for example, the matter of bodily security: public health measures, safety campaigns, better public services, and many such things have worked wonders in making this a safer world for us all to live in. Absolute security of body is not ours, but we have a much greater relative security than we ever had before, due to this intelligent community attack upon the problem.

The same sort of thing is possible in the economic realm. It will take

time, and study, and intelligent community attack, but it can be done, and the Church should lift its voice to insist that it be done. Wise regulatory measures, conceived in the spirit of strict honesty, and so construed by the courts and administered by the Executive, will greatly minimize the danger that thrifty, hard-working people will be deprived of their savings by the blind sweep of great economic tides beyond their control or prediction.

3. We must not think that such a great end will be attained quickly or easily. This problem is complex in the extreme, and is as yet imperfectly understood even by the wisest in our country. A good solution will take time. We will be tempted to grow impatient. And at that moment of our impatience some plausable fellow will come along with a wild-cat scheme promising complete and absolute security to everybody through the operation of a method which is, he tells us, "Oh so simple!" It will be "simple," all right, but not in the way he means!

During and after the last "depression" the country was plagued with these wild-cat schemes for security. Not a single one of them could produce the "security" they so glibly promised, and most of them were filled with very lively danger for our economic structure.

You are too wise to trust "quack doctors;" then why trust "quack economists?"

Some of these wild-cat schemes for reform of the economic structure are put forward by well-meaning but impractical men who do not know any better; but some of them are put forward by slick-talking schemers who hope to profit themselves thereby.

Needless to say, the Church has no business being brought into support of any of these schemes. The Church should concern itself with the moral problems connected with security, with practical helpfulness, and with charity.

4. When the solution of this problem emerges,—and it will not be until well after the present war is over,—it will no doubt content itself with *relative* security, and will take good care not to destroy individual initiative and ambition. The Government cannot undertake the permanent support of any large portion of the population. Economic casualties must be reinstated into the framework of productive living as quickly as possible. The security guaranteed should not be the right to eat without working, but the right to work for the common good, and so to take a worth-while place in the framework of society.

We should work for a broader security than that which has to do with economics. Our national security program should work for better health for all the people, better education, better living conditions, security for old age, and for the physically incapable, and all this should be coordinated with a program for better *thinking*, and for better *morale* among our people generally.

In all this the Church can do a very great deal. As long as there is no absolute security there will always be some people, who for one reason or another, have lost out in the battle. These persons must be the concern of the Church. Because of them, *charity* is an absolute necessity, and a great part of true charity is *helpfulness*.

Government relief is not yet perfect in its administration,—far from it, and the chances are that Government relief will never be enough by itself. The Christian Church has the privilege, and the duty, of supplementing the relief work, and the rehabilitation work, of the Government. Personal help and interest on the part of Church people is of inestimable help in the rehabilitation of dislocated people. The Church can be of help in the matter of rebuilding morale, a very important thing for these thousands of discouraged folk who have lost their place in the community. We hear people say, "Oh, the Government is taking care of them now! And we are taxed for it!" The Government can never take the place of true Christian Charity. True Christians should not be willing to let the Government take over their duty to God's poor.

5. Christians who attempt social service, however, should avail themselves of expert advice. They should learn what the needs are, and what the proper methods of taking care of them are. A great deal of harm is constantly being done by well-meaning, but inept people, who undertake social service. Not every "client" is absolutely "on the level." Certain problems need expert handling if any real good is to result. It is to be doubted if any Christian should undertake social work,—in a great city, anyway,—singlehanded. In every great city in our land there is already a highly organized, professionally directed social service effort. Christian people should work through these.

Personal interest, and personal contact with the work are desirable, but not without expert advice and help at constant call. These very effective social agencies in our great centers of population are under constant temptation to "go professional," to "become impersonal," to "lose inspiration." Touch with real amateurs,—lovers of the work, who are not "professional," sometimes gives the professional worker a renewal of the vision which sent them into the work themselves in the first place. Under expert, professional leadership, these interested Christian helpers can often do a magnificent piece of social work. Choose some worthy charity in your community, learn all about it, and the best ways of meeting its needs, and then go to work!

In solving the grave problems of our time plain Christian helpfulness is of supreme value. We should not stand aside from the needs of the world, waiting for someone else to do the job for us. Remember the Parable of the Good Samaritan. Remember how the Lord Jesus said, "Go, and do thou likewise!"

March 8, 1942

THE THIRD SUNDAY IN LENT

THE RESPONSIBILITY OF CITIZENSHIP

AIM:—To show that the chief responsibility of the Christian citizen toward his country in this trying time is for *co-operation.*

KEY-SENTENCE:—

"The more co-operation we have in the life of the State the better it will be for all of us."

SCRIPTURE LESSON:—Saint Luke 2:1-3; 17:24-27.

THE LESSON PLAN.

1. The Importance of Working Together.
2. Tying the Nation Together.
3. Co-operation the Life of the Defense Effort.
4. What Happens when Men Cannot Work Together.
5. Doing Big Things Together.
6. The Government Can Help.

EXPANSION OF THE LESSON PLAN

1. The importance of working together cannot be overemphasized or overestimated, especially in these times of great emergency, in our country. Willingness to co-operate for the betterment of our community life along Christian lines is the chief responsibility of the Christian citizen toward his country today.

The United States covers a vast territory. It could not be one nation at all, if there were not a willingness to cooperate among our people, if men in all parts of our country had not learned how to work together for the common good.

This ability to work together,—which we undoubtedly have here in America,—is the acid-test of our national existence. The following true incident illustrates this. At a Choir-boy's Summer Camp in Southern Maryland a few years ago the cook was shelling green peas for dinner. The peas had been purchased in a small town nearby. As he shelled the peas he came upon a pod which contained a note. The peas had been carefully removed, the note inserted, and the shell carefully glued together again. The note was from the grower of the peas in California. It read, "To the purchaser of these peas: I should like to know what becomes of these peas, and how much you paid for them." The note was signed, and an address was given. The director of the Camp wrote to the grower giving him the information he desired.

In spite of the fact that the grower suspected he was not getting enough for his peas, the remarkable fact remained that certain hungry boys in Maryland, on the Eastern Seaboard, were being fed with *fresh* peas from California. Green peas were out of season in Maryland, but because our great country is a unified whole, and our transportation system good, green peas could be brought in from a California farm to feed the people. That is an example of the complex "co-operation" which makes our country a united nation.

This same "co-operation" is to be found in the whole of our life today. Study any article in your home, and the chances are that you will find it to be the product of an amazing kind of co-operation. Take your breakfast, for instance: if it is composed of bacon and eggs, toast and coffee, the bacon may come from Kansas, the eggs from Delaware, the wheat from Minnesota, and the coffee from Brazil. To bring them to your farms, mills, factories, stores had to be maintained, and trains and ships had to run on schedule. Hundreds of people, working in co-operation made your breakfast possible. A simple thing like "breakfast" thus reveals to us the complex nature of our civilization, and of our life together in this nation. Do

you wonder that we say that co-operation is the first duty of a true, Christian citizen?

2. This necessary co-operation,—which, after all is "business,"—helps to make our nation one. Those who travel about a lot realize what a unifying thing the great national advertising programs of the great business companies is. Wherever you go in this nation, you see the same set of pictures displayed, at the same time, on billboards, and in magazines. The girl from Arizona and the girl from Maine are both subjected to the same advertising at the same time for the things girls need. The boy from Florida, and the boy from Oregon, listen to the same radio program, and follow the ups and downs of the same ball club. These things are,—without meaning to,—tying the nation together. The co-operation which business demands, is a major factor in making this nation one, and in keeping it one.

In the same way, the fact that the nation *is* one, makes possible these great, unifying forces which are constantly at work. Thus division breeds division, non-cooperation breeds non-co-operation, and helpfulness breeds helpfulness, and co-operation breeds co-operation, and unity breeds unity. This is a lesson which the whole world needs to learn today. Because this is true, a spirit of co-operation in the things which lead to the best for all of us, is the first duty of the Christian citizen of our land.

3. There is another reason, and an urgent one, why we people in America must co-operate now as never before. Our country is menaced by the tragic war conditions abroad. As this is written the dread shadow of war draws closer, and there is every indication that by the time this is in print we will be at war. Just now we are in the midst of the most tremendous effort to arm for defense that any nation has ever undertaken. Selfish desire to gain personal advantage from the emergency has brought about strikes, and other stoppages in vital defense production; and on the other hand, many men have seen in the crisis a chance to boost prices to the consumer without passing any of the increased earning on to labor. Profiteering, either by capital or labor in the present emergency is so serious a thing that it amounts to open treason to our country in the present emergency, and it must be put down by the Government with a heavy hand. The true Christian should not need any Government order to make him co-operate in the present grave emergency.

We should not deceive ourselves about our position in world affairs. America is the richest nation on earth. Even when we are "tightening our belts," we have more, and better food, and clothes, and more money than any other people. The nations at war are running through their resources like spendthrifts. Soon it will be gone. Soon the people over there will be desperately hungry. They will not have food, but they will have guns, and they will know how to use them, and they will say to themselves that what we have will be easy to take, *unless* we now arm ourselves and stand ready to protect our country, and its way of life! Make no mistake about it! Our position is grave. We must use all co-operation now, to make ourselves ready for defense of this hemisphere. We people in America must stop thinking about ourselves, and must start thinking about the safety of our nation as a whole! And, after all, that is the *Christian* thing, isn't it? That is what the Christian Church advises us to do, all the time!

4. When men cannot work together, they begin to obstruct each other. Just as helpfulness clears the way for more helpfulness, so obstruction clogs the way, and produces more obstruction. Let us clear the way by practicing co-operation! In this close-knit nation of ours non-cooperation becomes an ever sharper knife pointed at the heart of our national existence!

Co-operation is a Christian attitude. So long as people in our country insist upon being unChristian in their life and in their work, we will have to contend with obstruction, and non-co-operation, in our fight toward better things for us all. Non-co-operation in industry takes the form of strikes. As we said when we were studying about the problem of Capital and Labor, the strike is the only instrument Labor has which can force Ownership to cease exploiting Labor, and the right to strike is guaranteed to Labor by Law in America. But strikes may also be used unfairly; and most strikes now days are staged, not to get a fair deal, but to get absolute control of an industry. Always the cost of the strike,—which is active non-co-operation,—to the community as a whole is severe. Frequently,—and even more so today,—the cost of strikes to the community is much greater than the gain to Labor. The time has come for American Organized Labor to think about the community as a whole when contemplating a strike. American Organized Labor ought to remember that there are no strikes in Germany today. Strikes now, in our emergency, slowing up our rearmament effort, *might* mean the triumph, later, of our possible enemies, and the consequent enslavement of American labor!

5. If we will co-operate to the fullest, now, this nation will find itself able to work miracles! The way to happiness for our nation,—and for the world, for that matter,—is the way of Christian co-operation. In the confusion and distress of this time we can fairly say that the highest responsibility of the true citizen is to be ready to co-operate with his fellow citizens for the good of his country. The Church says now, as always, "The Christian way is the way of co-operation." To the nation whose citizens have learned co-operation best belongs the future!

6. In our great, close-knit nation, there must be a centralized leadership. Our modern America has many problems which are too big for individuals to solve. Lighting a great city, or producing the steel, and other metal for industry, and for defense, or any one of hundreds of other great ventures, are too big for any one man to carry. They must be carried on by corporations, companies of people. All these corporations working together in the community as a whole present a tremendously complicated problem in regulation, and control; and there is no agency big enough to exercise that control over these vast, and powerful enterprises except the Federal Government itself.

7. If the Federal Government is to act as regulator for our vast and complex industrial system, and is going to undertake many great industrial tasks itself, because no other instrumentality in the nation is ready for the job, or can do it as well, and is going to organize our defense, and set up machinery for social security, and many other vital functions, then the Federal Government must be kept strong. For that, taxes are necessary.

No one likes to pay taxes, but common-sense tells us that they must be paid, if we are going to get from the central Government all the service we require of it.

Some people object to paying taxes because there is sometimes graft and corruption to be found in certain branches of the Government. Considering the volume of Governmental activity, there is very little graft. But even if there were a great deal of graft, that still would not be a valid reason for not paying taxes. It would be a valid reason for throwing out the grafters from public office and public trust; but the taxes would have to be paid, just the same. Where would we be, as a nation, if there were no money in the public treasury to pave our streets, to maintain our schools, and to pay for police protection, to train and maintain and equip our armed forces, and to furnish the other conveniences and civic necessities which we demand of our Government? To pay taxes faithfully, if not cheerfully, is a Christian duty in the modern state.

March 15, 1942

THE FOURTH SUNDAY IN LENT

FREEDOM AND ITS OBLIGATIONS

AIM:—To show what the attitude of the Church should be toward the totalitarian threat to human freedom; and to reassert the Christian doctrine of the infinite value of the individual human soul.

KEY-SENTENCE:—

"The tragic case of Pastor Niemöller, in Germany, brings into sharp focus the greatest of all the problems of our day, namely the question of the right of the individual to freedom in the modern state."

SCRIPTURE LESSON:—Saint Mark 7:1-16.

FOR THE TEACHER.

"Friendship."

Friendship is life's greatest blessing. Life without friends is poor indeed. Wealth, prosperity, power, health, vigor, a keen mind,—all these have value, but friendship is to be preferred before them. More precious than rubies, more to be desired than gold, true friendship is the greatest wealth.

A true friend has been described as "one who knows all about you, and loves you just the same." No one of us is perfect, and we never need a friend more than when something we have done wrong, some imperfection of ours, catches up with us, and we begin to pay the penalty for it. It may be ill-health, or it may be failure, or it may

be some folly which has gotten us into trouble,—whatever it may be, when it overtakes us, then we see who our true friends are. In time of trouble the false friend will leave you, but the true friend will come right to you. The true friend is there in misfortune just the same as in prosperity. He is there when everyone else has gone away from us. He is a tower of strength when strength is what we need most. He keeps on believing in us, when everybody else is laughing at our failure, and saying, "I told you so!" That is why a true friend is the greatest wealth you can have!

It is wonderful to think that the Lord Jesus once said to His Disciples, "I call you no longer servants, but friends!" He is our great, true friend. He will never forsake us. He is with us in time of trouble, just the same as in prosperity. He is a tower of strength to those who put their trust in Him. No Christian need ever be lonely, or forsaken, for Christ is his friend. No Christian need ever face sorrow alone, or failure alone, or distress, or persecution, or separation alone, because Christ is his friend, and will stand with him. Think what a wonderful thing that is, yet it is the heritage of every Christian person. Out in the world there is no curse like loneliness. We are not made to be alone: it is not good for us to be alone: there is no need for us to be alone, for we are Christians, and Christ is our friend!

THE LESSON PLAN.

1. The Individual in the Modern State.
2. What Limits Upon Government?
3. Regulation by the State Necessary.
4. The Value of the Individual.
5. Christian Democracy versus Totalitarianism.

EXPANSION OF THE LESSON PLAN.

1. The question of the right of the individual to freedom in the modern state is the greatest and most important question facing the world in our time. It is basic to the present war. It will be an even more serious question in the exhausted world which will follow the present war. How far has the State the right to invade our individual freedom? The totalitarian States say that the individual has no rights at all, except the right to be a servant of the State, and that whatever the States decrees the servant of the State must accept, or be "liquidated." But Christianity maintains that people have a definite value as individuals, quite apart from their value as members of the nation. Christianity maintains that individuals have certain rights in their own person which the State has no right at all to invade. Christianity recognized the existence of a higher Law than that of the State, God's Moral Law, which no enactment of the State can set aside or invalidate. All these things Christianity steadfastly maintains, and that has brought the Christian religion into sharp conflict with the totalitarian Governments all around the world.

In Russia the totalitarian State has made as determined and as vicious an effort to stamp out all vestage of Christianity as this world has ever seen. The ancient Roman persecution of Christianity was child's play compared with the wicked and diabolical persecution of Christianity in Russia.

In Germany the persecution of Christianity has been much less vicious and bloody, but in the end it is designed to be quite as effective an end to independent, authentic Christianity. Some German Pastors and Priests have been put in concentration camps. Absolutely reliable information in the hands of this writer put the number of Protestant Pastors actually in prison in Germany in the winter of 1941 at only eight. But literally hundreds of them are under restriction imposed by the Government. Some cannot preach at all; some are allowed to preach outside their parishes, but not in them; others are allowed to preach in their parishes but not outside of them; and all are under compulsion not to preach, or to publicly advocate, certain views. The Gospel may be preached, if no attempt is made to draw inferences from it unfavorable to the Government, and its declared policies. These restrictions place a severe limitation upon the Church, which quite evidently limits its effectiveness. Youth has been taken away from the Church, by Government decree, to be educated according to the will of the State. And now and again orders come down to the Pastors to preach on certain topics chosen by the Government. A semi-pagan State religion has been set up in competition to the Gospel Churches: but from reliable accounts coming out of Germany these places are practically deserted, while the Gospel Churches are crowded every Sunday.

Certain bold Christian spirits in Germany have dared to revolt against this hampering, and binding and throttling state regulation. One of these is Pastor Niemöller. Just before the outbreak of the present war he was brought to trial before a Court in Germany for his revolt against the Nazi rulers of that country. He had defied them. He had refused to preach the doctrine of race-hate from his pulpit. He had dared to express his mind about the Government and its policies. On the witness stand he was given an opportunity to recant, but he refused. He said, "I am a Christian. I cannot bow down and worship any Government, even that of my own native land!" The court found him guilty, and sentenced him; but since he had already served more than the time of the sentence in prison, the Court declared the sentence served, and released him. Before he could leave the court-room he was re-arrested, without charge, as the personal prisoner of the chief of the German State. He is still in prison.

The tragic case of Pastor Niemöller brings into sharp focus this most vital of all questions today, the question of the right of the individual to freedom of conscience in the modern State. In a vast section of the world today the individual has no freedom at all. And in every country in the world,—including our own,—there is a definite move to minimize the importance of the individual, and to increase Government control over every aspect of his life and thought.

What has the Christian Church to say about this tendency? Where it touches the matter of conscience the Christian Church is sworn to resist it.

2. There is no more hotly debated question in America today than the question, "What limits should be placed upon the powers of Government?" It goes ahead, even in the midst of our intense effort to arm for hemisphere defense. Much may be said on both sides of the question. Certainly the complexities of modern life demand powers for the Government, and a degree of whole-hearted co-operation from all the people, what would have seemed fantastic fifty years ago. There are problems pressing for solution today which hardly had an existence then. The population is tremendously increased, and industrialization has gone on at an unheard of rate. The great growth of the Labor Movement in itself brings us a major problem of industrial adjustment, with all its attendant complexities. A certain amount of control is absolutely necessary, and the Federal Government must exercise it. But how much control is necessary? That is the question!

3. In so far as it is a matter of partisan politics the Church must keep out of this dispute. It is perfectly possible for two equally honest people to hold two opposite views on this question today, and for both to be sincere, practicing Christians. Let us recognize that fact.

But when there is an attempt by Government to put coersion upon *conscience*, it becomes another matter! When a moral question gets involved, the Church has not only the right, but the duty to speak! When it comes to fundamental matters of right and wrong, —as it sometimes does, even here in America,—the Church must not keep silence! To do so would be false to her sacred trust! The Church must then speak out boldly, as Pastor Niemöller did, and take the consequences, as he did, in the sure knowledge that such courageous action will touch the hearts and consciences of thousands! Should the Government attempt to destroy men's liberty of conscience, and their right to worship God, and to practice their religion, then the Church must resist until freedom has been restored. It has not come to that here in America, and we think it probable that it never will.

The State must exercise a certain amount of control over business, for in our country only the Federal Government is big enough to do that job. In a complex society like ours it is impossible for an individual to do exactly as he pleases,—although, paradoxically, he gets more liberty through that regulation than he would have without it. A man on a desert island has more liberty, but can do less with it, than a man in New York City, who is subject to all the laws and regulations of our land. A great corporation, holding great power, cannot do exactly as it pleases in the pursuit of profits for its stock-holders. Some of our American Corporations are so big that they cannot be controlled at all except by the power of the Federal Government. The Constitution of our land guarantees us equal justice under law. In order to secure this to us there must be a strong power, representing the whole nation, capable of just and impartial regulation of the great corporate powers,—among which must be numbered the Labor Unions,—now swaying our national life. This agency is the Government.

4. The Christian Faith has taught the world the important lesson of the value

of the individual soul in God's eyes, and that Jesus Christ came to earth to save all men, irrespective of race, or class. This is a most precious truth, out of which has come education for the masses, betterment of life for the poor and lowly, freedom for the serf, public health, and sanitation, social service, and all the great humanitarian gains of modern time. Let us not deceive ourselves about this: destroy this teaching about the value of the individual man, and these great gains will fade away so quickly we will be stunned! We must fight to preserve this teaching about the value of the individual person, which Christianity brought into the world, and which is the basis of democracy, which is government based on the belief that every man has a right to an equal share in determining how he shall be governed.

5. While democracy is not absolutely essential to Christianity, it is congenial to Christianity. It is a mode of Government which has been deeply and permanently marked by Christian influence. It is the outgrowth of Christian idealism. The men who are fostering the ideal of totalitarianism realize this, and for that reason they have come to hate Christianity. They hate Christian emphasis upon the equality of all men before God, regardless of race or class. They are afraid that Christianity will quietly nullify their teaching of class superiority, or race superiority. They rightly judge that the rise of Democracy to world power is a natural outgrowth of the Christian Gospel with its insistence upon the equality of man in God's sight, and upon the supreme value of the individual soul.

"Totalitarianism" is that form of government which demands the "total" loyalty of its people. Those who cannot be made to give this "total" loyalty to the state must be quieted, and eventually eliminated. Germany and Russia, although opposed to each other, and as this is being written at war with one another, are essentially the same in philosophy of Government. In both the Government attempts to control every aspect of the life of its people. The Government assigns to every person his work, and tells him how much to do, and when to stop, and how much rest he can take. The laborers,—sometimes directly, sometimes by manipulation of the currency, are paid what the state wants them to get. A Christian could live under such a state, and continue to be a Christian, but it would be hard. If the Totalitarian States would only leave religion alone, a Christian could live there. But they do not leave religion alone. They begin to dictate in matters of conscience,—for they must, by definition, receive the *total* loyalty of their people,—and then the test of Christian loyalty arrives. Then Christian martyrs begin to appear. The rise of Nazi-ism, and Communism means the making of millions of new martyrs for the Christian Church. Once again "the blood of the martyrs will be the seed of the Faith."

INTERMEDIATE DEPARTMENT

(Continued from Page 53)

for a cloak for misconduct but as servants of God.

GENERAL PROBLEMS.

This, being the last lesson of this Quarter, should be used for the purposes of a general review. There are, therefore, but two General Problems which are direct and simple. (i) Learning to live with others (ii) Enemies of freedom.

What do I expect John and Mary to obtain from this lesson?

First: I should wish John and Mary to have a better concept of the meaning of freedom and self government.

Second: I should wish them to go away with the conviction that the price of freedom is continual vigilance and self control.

General Problem 1.

LEARNING TO LIVE WITH OTHERS.

As this begins in the home experience so does the study of this problem.

1. Your six year old brother and his philosophy of life.
2. What he has to learn.
3. How the home helps him to learn the value of freedom and what it means and its limitations.
4. Out into the world where Christian principle does not prevail.
5. A settled world into which we come.
6. The use of force. How far necessary?
7. The use of enlightenment. How far possible?
8. Discussion Questions including the Do you know questions.

General Problem 2.

ENEMIES OF FREEDOM AT HOME AND ABROAD.

1. Racial, social, class and religious hatreds.
2. Unhappiness and privation.
3. Dictatorship like that of Napoleon.
4. The Christian view of the state.
5. The pagan view of the state.
6. Modern pagan destroyers of freedom.
7. Three discussion questions.

KEY STATEMENTS.

Three statements summing up what has gone before.

THOUGHT QUESTIONS.

These should be used as a final lesson review.

BEGINNERS' DEPARTMENT

(Continued from Page 44)

wear. Eli was an old man, humble and good but he lacked judgment in the management of his two sons. For this negligence he suffered severe chastisement. God chose Samuel to disclose to Eli the punishment that would come upon his family because of his neglect of paternal duty.

During the day Samuel ministered unto the Lord before Eli and assisted the Priest in God's House. He took the place of his worthless sons and gained favor in the sight of the Lord. One night as they rested on their sleeping mats Samuel heard God's voice calling him. He listened and received the message concerning the destruction of Eli's house and his own call to the prophetic office.

This knowledge of secret things to come was revealed to Samuel by an articulate, audible voice, the voice of God. In the morning, Eli questioned the boy concerning God's message and he told him certain things which were going to take place. Then the old priest knew that Samuel had been called by the Heavenly Father to become His prophet. "It is the Lord; let Him do what seemeth Him good," said Eli. For he knew this prophecy would be fulfilled. Samuel became a celebrated Hebrew prophet and was the last of their judges.

LESSON PLAN FOR TODAY

We have had four stories from the Old Testament, which Lord Jesus heard when He was a little boy. Ask the class which story they enjoyed the most. Retell that story or choose some one to tell it in their own words. Repetition is the best way to teach children. Adults may get tired hearing the same story over and over but children love to have stories repeated. Do not expect the group to remember a story if they have only heard it once. Old Testament stories require repetition not only for the pleasure derived from listening to them but to help the little child know God as a Heavenly Father who loves His children and cares for them.

Little children like stories about other children. They love babies so we begin our story today about baby Samuel. He was not much older than a kindergarten boy when his mother brought him to the Temple to help the old minister. Ask the children what a little boy could do to help in the church. He could open the doors, fill the lamps with oil, ring the bells and run errands and wait on the minister. Samuel did many things. He was a little helper. Every year his mother came to visit him and every year she brought him a coat which she made. As the boy grew taller she had to make the coat longer. The children no doubt have had experience with coats. Each year as they grow taller their coat has to be made longer, too.

1. Opening Period:

(a) Play Easter Music very softly one or two octaves higher than it is written. Tell the children the name of the selection you play. Ask them to hum the music while you play it.

(b) Sing:
"Let the merry sun shine in"
"Jesus loves me this I know for the sunshine tells me so."

(c) Opening Sentence: Speak, Lord for Thy servant heareth.

(d) Children hold the Bible and repeat verses. There are two parts in our Bible, one is called the Old Testament and the second part is called the New Testament. We call this wonderful Book, God's Book.

(e) Sing: "Listen to my Easter song, God is love. Now and all the winter long God is love."

"Flowers wake that safe were hidden, birds come back as they are bidden Children sing an Easter song. God is love."

Christ the Lord is risen today.

"The little flowers came through the

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THE BIBLE CLASS AND HOME DEPARTMENT

Text: Bible Class and Home Department Quarterly

Editor: The Very Reverend Hiram R. Bennett, D.D.

Subject: The Creed and the Scriptures

February 22, 1942

THE FIRST SUNDAY IN LENT

THE KINGDOM OF THE CHRIST

SCRIPTURE:—St. John 18:33-40. (Cf. St. Matthew 13.)

TEACHING OUTLINE

The idea of the Kingdom of Christ is of importance in a study of the creeds of the Church. All we need to do is to note how prominent it is in the whole New Testament. Thus the aim of this lesson will be to develop a knowledge of the Kingdom and to apply it to the daily life of the Christian.

I. The Old Testament idea of the Kingdom of God. In the early states of the nation of Israel, nation and Church (to use a later word for the identical idea in an early age) were one. The Israelite was a member of the theocracy, or realm of God, by virtue of his birth and circumcision. The religious consciousness and the national consciousness were part of the same inseparable whole. But in the progress of the history of Israel, we observe a development which forms the necessary transition to the more spiritual idea of the Kingdom in the New Testament. It is the idea of the Church within the Church—of the true and spiritual Israel in the midst of the natural Israel, who form a distinct, or at least a distinguishable, body of themselves. "The formation of this little community," says W. R. Smith, "was a new thing in the history of religion. Till then, no one had dreamed of a fellowship of faith dissociated from all national forms, maintained without the exercise of ritual services, bound together by faith in the divine word alone. It was the birth of a new era in Old Testament religion, for it was the birth of a new conception of the Church, the first step in the emancipation of spiritual religion from the forms of political life—a step not less significant that all its consequences were not seen till centuries had passed away."

II. The New Testament Idea of the Kingdom of the Christ. This is distinctly formed in the words of Jesus Christ; and whatever was added in the Epistle was, for the most part, in comment on the words of the Lord. As a matter of fact, John Baptist was the living link between the Old Testament idea of the Kingdom, and the teaching of Christ. St. Matthew tells us that John came preaching "Repent ye, for the Kingdom of heaven is at hand." St. John gathered up the Old Testament Prophets' idea of the Kingdom, and then pointed towards our Lord as the fulfilment of their hope. This, indeed, was the teaching of Jesus, as we remember the account of His visit to the synagogue, and of His reading the lection from the day from Isaiah. After reading the passage beginning, "The spirit of the Lord is upon me, to preach etc.," He added: "This day is this Scripture fulfilled in your eyes." Let the class make a study of Christ's application of these prophetic utterances to Himself.

III. The Connection of the Kingdom with Christ's own Person. Nothing is plainer than that, in His own view, Jesus is not simply the Founder of this kingdom, but it is *His* Kingdom as well as the Father's, and He is the Lord and King over it. The idea here is moulded by that of the Old Testament theocracy, in which God was at once the King of the chosen nation, and exercized His functions through a visible representative. This relation, only brokenly and typically illustrated in the descendants of David, is now in accordance with prophecy, perfectly realized in the Messianic King, whose solidarity with God in heart and will is complete. But the connection of the Kingdom with the Person of Christ is even more intimate than this. Jesus is not only the Founder. The Lord of the new theocracy, but is Himself the vital germ of it—the living embodiment and representative of its principle—the actual type of the new relation of sonship to God may truly be said to have existed on earth in His person from the first moment of His manifestation. It is through vital relation to Him, as the Gospels show, through reception of His Person and message, through faith in Him, surrender to Him, submission to His rule, keeping His commandments, which is synonymous with doing the Will of the Father, through union with Him as the branches of the vine, for example, that the kingdom is constituted. With all this goes a profoundly modified conception of the *nature* of the sovereignty in this new kingdom of God, which, as founded not by worldly means of conquest and violence, but by humility, by service, by deeds of mercy, by suffering, by witness for the truth. So the kingdom is, in like manner, ruled, not by force or tyranny, but by the suasive influences of love over freely surrendered hearts.

IV. The substance of Christ's teaching about His Kingdom.

a. There was, at the beginning, a body of doctrine about the moral requirements of the Gospel of the Kingdom. This is developed in the parables, notably that of the Publican and the Pharisee. Then, too, there is a great respect for women showed by our Lord —a respect which doubtless He intended to be a principle of the Kingdom.

b. The doctrine of God. The Kingdom, as Christ insisted, in its Gospel, depends on the character and good will of the King. So He teaches the justice and love of God, the divine omniprescence, that God is "Spirit" in a sense which excludes the idea of His presence of favor being limited to a particular shrine. It is important in this connection to note that our Lord maintains the sense of man's responsibility. God will not force a man to accept His love. Man retains the awful capacity to lose his own self. It should also be noticed that our Lord gives no countenance to the tendency of many modern writers to depreciate the *fear* of God as a servile or needless sentiment. On the contrary, He would have every one who is not careful to live as God would have him live, pay regard to His inevitable wrath and judgment. "Yea, I say unto you, fear him," (St. Luke 12:5; St. Mark 9:43-48). And the Epistle to the Hebrews ascribes "godly fear" to Jesus Himself, the sinless one.

c. The gift of the Spirit. In passages which the Evangelists have preserved for us, there are discourses wherein the Lord speaks of the Comforter, the "Spirit of Truth" and "Lord of Life," as well as "Giver of Life." These will be discussed in later Lessons, on the Holy Spirit.

d. The Church and the Kingdom. It would appear that although our Lord, in His dealings with the ecclesiastics of the Jewish Church, showed the liveliest sense of the spiritual perils to which such officials are liable, yet He did deliberately refound the Church while He was on earth, and furnished it with a rudimentary organization by constituting the Twelve His ministers, and the rulers and leaders of His household till He should come again, and by instituting the two sacraments of initiation into His society and of feeding upon Himself as the Bread of Life. This will be discussed at greater length in next quarter's series.

e. Personal immortality and eternal life. This most vital question is definitely answered by our Lord. He tells us that one of the properties of His kingdom is that there is to be a glorious destiny for His people as a whole, and for His whole creation. The belief in personal immortality was a late growth in the Old Covenant. When the question, "if a man dies, shall he live again?" was up for discussion, as it always has been and always will be, Jesus did what He rarely did. He gave a plain answer to a plain question. All His estimate of human life is in terms of a life beyond. He as plainly affirmed this for men in general, as He confidently expected His own resurrection. What He expected was resurrection—that is, a perfect life of body and soul, and not the immortality of bare soul, though at the same time not the resurrection of

such a body as we now have, with its present weaknesses and evil tendencies, but such a glorified body as shall be the "equal of the angels."

Questions for Class Discussion.

1. Is the idea of the Kingdom of the Christ in the Creed the same as that in the Lord's Prayer?

2. Is the idea of the Kingdom consistent with that of individual responsibility?

3. What is meant by the "fear of God?"

March 1, 1942

THE SECOND SUNDAY IN LENT

THE PROMISED COMFORTER

SCRIPTURE:—Acts 2:1-11.

TEACHING OUTLINE

AIM:—To give an understanding of what the term "Holy Spirit" meant in the days of the New Testament, and the meaning of the phrase, "I believe in the Holy Ghost."

The term "Spirit of God" was familiar to those who first read the Old Testament. In the very first chapter of Genesis, verse 2, we read that "the Spirit of God moved upon the face of the waters." This cannot be taken as identical with "God" in verse 1, nor can it be taken as meaning merely an operation of God. On the contrary, it appears as an intelligent "Spirit," by its own power, and with a volition of its own; that is, acting in such a way as can be only predicated of a person, of that which has a living individuality.

Further on in the Old Testament, the evidence which is afforded in Isaiah 48:16, where the prophet says that "The Lord God and His Spirit hath sent me" is indication of the same idea of a personality of the Spirit, especially when so closely connected with that of the "Redeemer" in the following words. Moreover, where the Spirit is spoken of as "My Spirit," or "Thy Spirit" or "His Spirit" (Genesis 6:3; Psalm 51:11; Job 26:13) there is an idea of separateness and individuality which forbids us to identify the Spirit spoken of with the Person Whose Spirit it is said to be, and therefore leads us to think of that Spirit as a distinct Person.

One must not read into these passages of the Old Testament, however, the understanding that the Hebrews had a conception of the Holy Spirit even remotely approximating the New Testament teaching. The class should take a concordance and search out other passages in the Old Testament narrative where there will be discovered varying ideas of the Spirit of God. Some discussion should be had on the growth and development of religious ideas; and the religious life of the Hebrew people should be taken as a concrete example of the progress of revelation and of the understanding of the principles of religion. Compare, for example, the moral teaching of the later prophets with the moral and ethical behaviour of the early Hebrews, even through the Judges.

Then to turn to the New Testament. There we find the very opening pages reveal distinctly the individual Personality of the Holy Spirit. For in predicting the mystery of the Incarnation the Angel Gabriel speaks of Him without any qualifying pronoun, with a distinctive article, and with the prefix "holy," saying to the Blessed Virgin Mary "The Holy Ghost shall come upon thee (St. Luke 1:35). The force of this expression is intensified by the words which follow: "and the power of the Highest shall overshadow thee," wherein is wanting the idea of personality. St. Matthew (1:18) says that the Blessed Virgin "was found with child of the Holy Ghost."

Our Lord, in after days spoke of the Holy Spirit as a Person Who was to guide, to teach, to reprove and to convince the world, and to testify of Him. He was to be a Comforter to His disciples, to abide with them forever. Above all He placed the Name of the same Holy Spirit in exact opposition with the Names of the personal Father and the personal Son when He commissioned His Apostles to go forth baptizing "in the Name of the Father, and of the Son, and of the Holy Ghost" (St. Matthew 28:19). There could not be any stronger testimony than this, and it is the only way of corroborating the witness of the Apostolic writings when they add their statements that the Holy Spirit is a Person Who bestows spiritual gifts according to His will (I Cor. 12:8, 11), giving verbal directions (Acts 10:19); (Rev. 2:1; 22:17), as helping our infirmities, and interceding for us (Romans 8:26), as renewing (Titus 3:5), and sanctifying (Romans 15:16) God's people.

There should be a study of those passages in the Gospels, wherein our Lord promised the Comforter, particularly in reference to the Apostles' continuing His work. He made this so clear to them, that, although no doubt we have lost many discourses on this subject, the Twelve were ready, both in mind and soul, when, at Pentecost, the Holy Spirit descended upon them. It should be borne in mind, however, that those who witnessed this outpouring did not say that the Holy Spirit *was* Fire or *Wind*—or that at the Baptism He was a *Dove*, but that He was in some way visibly apparent to the outward senses.

Thus the class should discuss the reality of the Holy Spirit, and how His personality is revealed distinctly in association with the work of Creation and New Creation. He is shown as a Person Who acted in some mysterious manner upon the waters of Primeval chaos, Who spake by the prophets, Who wrought the Incarnation of God the Son in the womb of the Blessed Virgin, Who has a Name that may be set by the side of the Name of the Father and the Son, and Who exercises a personal action upon mankind in the work of redemption.

In the Creed the third part is concerned with the Holy Ghost, those among whom He especially works (the Church), and their privileges, both present (Communion, Forgiveness) and future (Resurrection and Eternal Life).

This article, in the Apostles' Creed, is very brief, and was not any longer in the Creed of the Council of Nicaea, which ended with it. Our present "Nicene" Creed expresses the doctrine of the Spirit at some length. It had come to the front in the later stages of the Arian controversy, which debated not only the Person of the Son, but also that of the Spirit. In the Athanasian Creed, found in the English and Canadian Prayer Books, the Person of the Spirit is expounded. If it is possible, one of these books would be a valuable addition to the literature of the study of the subject.

"Ghost" is the old English word for "spirit," and this later term comes from the Latin. Hence "The Holy Ghost" occurrs in all English versions of the Creed, and is much more common in our Bible than the term "Holy Spirit." This latter term, however, has the advantage of being closer to the equivalent phrases "the Spirit of God," or "the Spirit," as well as to the adjective "spiritual." "Ghostly" in this sense occurrs several times in the Book of Common Prayer, but not in the Bible. Have the class look these terms up: "ghostly counsel and advice" and "our ghostly enemy."

There is the distinct teaching of our Lord that the Holy Spirit's function is not to reveal His Own Self, but rather the revelation of Christ and the comforting and guiding of the Church. But the outcome of these functions of the Third Person of the Blessed Trinity is many times described in the New Testament. In the theology of the early Church, in years after the time of the Apostles, the Father indicated that this work was well understood. The Christian, for example, being regenerated by the sanctifying power of God the Holy Spirit in Baptism, receives from Him a new element, the spiritual element of human nature; and this spiritual element is, in a degree, the spiritual substance of the "life-giving Spirit," "God incarnate."

It is singular to find this great truth indicated by Plato and Seneca. Plato says that man could never do what he does, morally, "unless a certain divine spirit were dwelling in his soul." Seneca writes, "God is near them with thee, in thee. Yea, a holy spirit dwells within us." And "seeds of divinity have been sown in the bodies of men, which come up like their original, if they meet with good husbandry."

These last sentences might inspire some discussion in the class as to intances of the operation of the Holy Spirit outside of the more defined channels of the Church and Sacramental life. Certainly they are anticipated in our Lord's words, "The Wind bloweth where it listeth. . . . . So is every one that is born of the Spirit."

Questions for Class Discussion.

1. Name some Old Testament passages in which the idea of "the Spirit of God" is expressed.

2. Did the Disciples receive a promise of authority to perform spiritual functions?

3. When did the *power* to perform them come to them?

4. Is there a relationship between the promise of the Comforter and the appearance of His gift?

March 8, 1942

THE THIRD SUNDAY IN LENT

THE HOLY SPIRIT AS LORD AND GOD

SCRIPTURE:—John 15:26; Romans 8:1-11.

TEACHING OUTLINE

AIM:—To impress upon the student the importance of the Holy Spirit in the life of the Christian, His Power, and the measure of our responsibility as recipients of this gift.

When we speak of the Holy Spirit as Lord and Giver-of-Life, as God, we mean that all nature, all life, contains His presence. He is the "Maker-alive." For as our Lord says, It is the Spirit that quickeneth, and as St. Paul adds, "The Spirit is life." St. Ambrose sums it up in these words, "Wherever the Spirit is, there is also life; and wherever life is, there is also the Holy Spirit."

It is well for the teacher to emphasize the divinity of the Holy Spirit, for there has been a tendency in some Christian teaching to limit the range of His operations to His influence upon the human race, and thus to exclude the truth of His work in nature.

As a divine Person, it is true that He finds the sphere of His special activity in man as a rational and moral being; but nevertheless, we need to remember that the purposes of His presence beat throughout the whole range of the natural world. The very laws of nature are the methods of the Spirit. The Creator and the Sustainer of the natural world regard His work as a whole, as one vast body. Intelligent Christians believe that the breath of life of that body proceeds from the Person of the Life-Giver—in fact that this life is His presence and His gift because He is Lord and God.

In Psalm 104, that great hymn of praise for God's goodness as manifested in the natural world, after looking round upon the works of creation, and seeing in them the sustaining presence of God, the poet exclaims:

"Thou takest away their breath,
they die,
And return to their dust.
Thou sendest forth thy Spirit, they
are created;
And thou renewest the face of the
ground."

This psalm is appointed for use on Whitsunday by the Church. It sets forth the glory of the Holy Spirit as Lord and God and His office as Life-Giver. The whole psalm, in fact, follows the order of creation given in the first chapter of Genesis, where the account is prefaced by the statement that "The Spirit of God moved, or brooded, as the great vitalizing principle, upon the face of the waters."

Further on, in the religious life of the Hebrews, this office of the Holy Spirit as Lord and God was revealed more directly to man. Thus the writer of the Book of Wisdom, in 1:7, says that "The Spirit of the Lord hath filled the world." Nature is the robe of the Spirit of God. He presides in the natural world, as He does in the spiritual world. Everything is hallowed, and a new meaning is given to all the common objects of nature. For "there is no creature so small and mean, that it representeth not the goodness of God." (St. Thomas a Kempis.)

God the Holy Ghost is present then in all nature; and in the life of man He abides as an influence. The experience of the religious person is that this influence is, like the Lord's description of the Kingdom of God in the world, as the seed growing secretly or as the leaven. To quote again the witness of "Wisdom" (7:27): "From generation to generation passing into holy souls, He maketh men friends of God and prophets."

God is present everywhere, and "everywhere is present to God." But this "presence" is, as we know, more powerful in some persons, places and times than in others. The outpouring of the Spirit without measure upon the Son of Man at His incarnation and in His Baptism, and which radiates from Him to His Church, condensed and intensified all the previous operations of the Spirit in man. Says St. Irenaeus: "The Holy Spirit came down upon the Son of God, made the Son of Man, accustoming Himself in His case to dwell in the human race, and to repose in man, and to dwell in God's creatures, working out in them the will of the Father and recovering them from their old natures into the newness of Christ."

Thus the Work of the Holy Spirit as God is, among other activities, the making of the Incarnation of Jesus Christ available to others. Our Lord said (St. John 14:16, 17) "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever . . . . He abideth with you, and shall be in you."

No better commentary on this activity of the Holy Spirit can be found than Bishop Gore's (I seem to depend much on Bishop Gore, but he is one of the greatest theologians in all the history of the Anglican Church) commentary: "The Spirit coming forth at Pentecost out of our Lord's uplifted manhood, as from a glorious fountain of new life, perpetuates all its richness, its power, its fulness in the organized society which He prepared and built for the Spirit's habitation. The Church, His Spirit-bearing body, comes forth into the world, not as the exclusive sphere of the Spirit's operations, for His 'breath bloweth where it listeth;' but as the special and covenanted sphere of His regular and uniform operation, the place where He is pledged to dwell and to work; the center marked out and hedged in, whence ever and again proceeds forth anew the work of human recovery; the home where, in spite of sin and imperfection, is ever kept alive the picture of what the Christian life is, of what common human life is meant to be and can become." (*Lux Mundi*, 321, 322.)

The practical dwelling of the Holy Spirit, Lord and God, in the life of man has several consequences. Of these, we shall mention the following:

I. God the Holy Spirit is the "Spirit of Truth." St. John declares that "the anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, as is truth, and is no lie, and even as it taught you, ye abide in Him." (I St. John 2:27.) We are enabled to use our brains, and the intelligent Christian is the one who recognizes the Truth. The confession of one who became a convert to Romanism, "Now I have no need to think," betrayed a painful forgetfulness of the fact of the personal indwelling of the Spirit of truth in the soul, and what is revealed in that fact.

II. God the Holy Spirit dwells in Christians as their guide in the spiritual life: "As many as are led by the Spirit of God, these are sons of God," wrote St. Paul to the Romans. Of the sevenfold gifts of the Holy Spirit mentioned in the prayer before confirmation, in the Order for Confirmation, five of the gifts are mental and have to do with guidance.

III. The depth of a Christian's trust in the Holy Spirit as Lord and Guide determines accurately the measure of sin in his life. In the New Testament we are told that sinners are said to "grieve the Holy Spirit of God," to "resist the Holy Ghost," to "quench the Spirit," to "lie to the Holy Ghost," to "blaspheme against the Holy Spirit."

IV. The dwelling of God the Holy Spirit in the Christian's heart forms the ground of immense encouragement in moral efforts in the direction of righteousness. For as the Life-Giver, the office of the Spirit is to bring us into union with Jesus Christ, Who is the Life. In possessing the Spirit, the Christian possesses Christ, and so can say, "I can do all things in Him that strengtheneth me."

Finally, the teacher might well direct the attention of the class to those portions of the Prayer Book where we find intercession of the Holy Spirit. They are too many to be indicated here. Outside the offices for Whitsuntide and Embertide, there are many other collects and prayers and lections. The class might close its session with the recital of the "Veni Creator," as found on page 549.

Questions for Class Discussion.

1. Indicate some expressions in the Prayer Book stressing the Holy Spirit's position as Lord and God.
2. How does the Holy Spirit come to us?
3. Is His working visible?
4. Does He work in the natural world? How?

March 15, 1942

THE FOURTH SUNDAY IN LENT

THE HOLY SPIRIT AS THE LIFE GIVER

SCRIPTURE:—Genesis 1:1, 2; Acts 10:44-47; St. John 15:4-7; Also Gospel for the First Celebration on Whitsunday.

TEACHING OUTLINE

AIM:—In this the third of the lessons on the Holy Spirit the teacher should be getting an understanding of the teaching of the creed discussed as a practical expression in the Christian life.

The Divinity of the Holy Spirit is manifest. As such a divine Person is understood as "the Life Giver." In the lesson for March 1st we quoted several references in the Old Testament where the Holy Spirit of God is, in the words of Dr. Davidson, "actually present and in operation." In the New Testament the Spirit of God is said to search the depths of God, fully to comprehend God. Thus He must necessarily be divine and infinite. So, as St. Paul (I Cor. 3:16) tells us Christians are the Temple of God, His Shrine or Sanctuary; but He who dwells in them is the Spirit of God. Blasphemy against the Holy Ghost

could not be irremissible unless He were divine.

Christians today have little conception of the personality of the Holy Spirit. "Person" is inexact and inadequate, though the most convenient term. As it is applied to man it means a self-conscious, limited, separately acting being. But in reference to the Godhead it means something between (a) mere manifestation or personification, and (b) the independent exclusive individuality of a human being. The Persons of the Trinity are mutually inclusive, not exclusive; they are in One Another by mutual indwelling; where one is present, the whole Godhead is present. And the Father is the sole Fount and Source of Being from whom the Son and the Spirit eternally derive their divine being.

We must, in the case of the Holy Spirit, be sure when we speak of His Personality, whether we have in view a personal presence or an operation or a gift. In speaking of Him as the "Life-Giver," we think of Him at work in or upon man. His work thus in the lives of men as the Life Giver may set down under the following heads:

I. To convince of sin. This may be meant in the phrase of Genesis 6:3, as "to strive with men," as the King James' Version has it, or "to rule" or "abide," in the words of the Revised Version. It is clearly expressed in St. John 16:8, in the words of our Lord: to "convict the world in respect of sin, righteousness, and judgment." He speaks to us through our conscience, revealing to us our sinfulness, our offences against God's righteousness.

II. To teach—to reveal Christ or to reveal the Scriptures. "He is the Spirit of truth. His function is to disclose and diffuse truth in the world. As our Lord says (St. John 16:13 and 26), "He shall guide you into all truth" and "He shall teach you all things"—all that is essential to the knowledge of God or to the guidance of life." He brings us to Christ as Saviour and Teacher, and makes us enter into His mind. He Who inspired the Scriptures helps us to understand them, by clearing away carelessness and prejudice, and by bringing the words home to us.

III. To sanctify and strengthen. The Spirit is the opponent of the "flesh," our weak and sinful nature. "Flesh" does not in this connection mean precisely "body," for hatred and sedition, as St. Paul reminds us (Galatians 5:2), are reckoned among the works of the flesh, and so in the lower parts of man's nature, his appetites and passions. "The earthly nature of man apart from the divine influence," as says Grimm-Thayer, "prone to sin and opposed to God . . . . includes whatever in the soul is weak, low, debased, tending to ungodliness and vice." The work of the Spirit is to counteract this tendency, to sanctify and strengthen us, to bring us into obedience to God.

IV. To assure us of God's love. He is here the Spirit of Adoption, assuring us that we are sons of God. He sheds abroad in our hearts the love of God, that is, our sense of that love. His presence is an assurance of future blessings, of complete salvation, both of body and of soul.

V. In general it is the work of the Holy Spirit as the Life Giver to unite us to Christ. He is the Spirit of Christ, for by Him Christ dwells in us. All inward grace is really the indwelling of the Holy Spirit, "the freely given presence of the Holy Spirit in the man applying Christ to him, and manifesting Christ in and through Him," as Moule tells us.

VI. Inspiration. This is one part of the Spirit's work mentioned in the Creeds, apart from His creative work in the Lord's Incarnation: "who spake by the prophets." This is claimed in the Old Testament, and is repeatedly affirmed in the New Testament. Look up Acts 4:25; Hebrews 3:7; II Peter 1:21; II Timothy 3:16. The last mentioned passage asserts that "all Scripture is given by inspiration of God." We extend this inspiration to the New Testament also; it also is the Word of God, His message to us, because inspired by His Spirit. The whole Bible is God's Word—the inspired record of the historic revelation which He has given to men. He Who gave the revelation inspired men to express it and to record it, and we find in it His voice speaking to our souls. The great effects of Inspiration are described by St. John 5:39 and by St. Paul in II Timothy 3:15-16. Look them up. They emphasize the work of the Life Giver in bestowing eternal life upon men, making them wise unto salvation, making them men of God, complete, furnished to every good work.

VII. The Spirit of God dwells in Christians as the Guide of their spiritual life. "As many as are led by the Spirit of God, these are sons of God." As a matter of fact, in enumerating the attributes of our divine sonship, St. Paul places guidance first. As the Finger of God, the Holy Spirit points out to the perplexed the right course to pursue. Some one has said that "the Finger of God, and the Spirit of God, are interchangeable terms. When our Lord is speaking to the Pharisees of the power of dispossessing devils, according to St. Matthew, He says, 'If I cast out devils by the Spirit of God;' in the parallel passage of St. Luke, it stands, 'If I, with the Finger of God, cast out devils." The Holy Spirit, the Giver of Life, is thus the personal Director residing within the soul, to Whom we may at all times appeal for counsel and advice. There are many devout and earnest people who are constantly seeking direction from the clergy, when they ought to seek such direction from the divine Guide within. While there are undoubtedly cases of special embarrassment, or cases where a weak judgment and a weaker will require external direction and in such a case the Church invites persons for to resort to the clergy for counsel and comfort (see the First Exhortation in the Communion Service), yet in a normal and healthy state, and under ordinary circumstances, such assistance is rendered unnecessary, and may be even hurtful, by the very fact of the presence of the divine Adviser and Comforter of the soul.

VIII. Finally, since the Holy Spirit is the Life Giver, those who resist Him court spiritual death. In the New Testament, there are various modes of speech regarding the action of the sinner in thus "grieving the Holy Spirit of God," "resisting" Him, "quenching" Him, "lying to the Holy Ghost," "blaspheming against the Holy Spirit." Such solemn expressions as these help us to form a true estimate of our wrong conduct in relation to His presence and influence within the soul.

Very definitely, then, we are to teach and believe and feel that since we have the Holy Spirit within us, we are not to make the excuse of attributing sin to "natural weakness." No Christian can plead truly, "I could not help doing wrong!' for the "Spirit helpeth our infirmity," enabling us to rise superior to the inclinations and impulses of our lower and fallen nature, which impulses would lead us astray from God. Thus, He Who "strengthens us with power in the inner man" is the Life Giver.

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Questions for Class Discussion.

1. What is the difference between the appointed Channel, the Church, through which the Holy Spirit comes to us, and others?
2. What is *Personality*, as when we speak of the Personality of the Holy Spirit?
3. How can we say we are "guided by the Holy Spirit?"
4. What is the "Sin against the Holy Ghost?"

BEGINNERS' DEPARTMENT

(Continued from Page 59)

ground at Easter time." Dramatize this song.

(f) Offering and Response: Let us remember the words of Our Lord, "It is more cheerful to give than to receive."

(g) Prayer. Repeat the Lord's Prayer. Make up prayers. Sing Prayer hymns.

(h) Sing: Group may stand around the piano and sing songs about the birds returning and the flowers growing at Easter Time. Children who attend kindergarten or pre-school may teach the class songs they have learned. Pussy willow songs are popular, also songs about robin redbreast.

2. *Discussion Period:* It is three weeks to Easter. Every one will be anxious to fill his mite box before then. Ask what they are doing to earn money. Today we are going to hear about a little boy who helped in God's House.

3. *The Story:* This is one of the stories you can dramatize as you tell it. Make it as realistic as possible. Change your voice to fit the characters. Stress the point that God chose Samuel to become His prophet. We can work for Him too. There is work for all to do to help God's Kingdom grow.

4. *Dramatization:* If the children make the request play the story.

5. *Expression Work:* Give each child a large piece of easle paper, (Unprinted newspaper, buy it at the news printing office) and a pencil or box of crayons. Suggest drawing a church where Samuel helped when he was a little boy. Or draw the coat his mother made for him each year. Color the picture on the *Leaflet*. Perhaps some of the group will make birds or flowers at this season. Offer constructive criticism and encourage their efforts.

6. *Dismissal:* During the week let us remember to be little helpers like Samuel. If anyone has flowers suggest bringing some to make our room more attractive. Sing: "Good-bye to you, Good-bye to you. We will see you next Sunday. So come every one." (Use "Good Morning to you" music.)

Missionary Notes

(Continued from Page 40)

to take Anglican orders. Of this early Christian's family, two sons became priests and six daughters married pastors or Church workers.

The future Bishop made an unusual record in English mission schools and then taught for thirty years in Trinity College, Ningpo. During this time he became deacon and priest. After these years of service in Christian education he undertook the pastorate of a church in Ningpo and became president of the Chinese Church Missionary Society. Then he went to Hangchow as pastor, and in 1918 he was consecrated as assistant Bishop of Chekiang, an English diocese on the coast south of Shanghai. He retired at the age of 70.

Bishop Sing was known everywhere for his big, round, good-natured face. A contemporary described him as a man of great energy and ability, whose "prompt, decided voice and merry laugh are well known throughout the length and breadth of the diocese."

His own children are carrying on the tradition set by Bishop Sing and by his father before him. His eldest son became a priest in Shanghai, the second a missionary doctor in Changsha, and the third, William Z-Liang Sung, is vice-president of St. John's University, Shanghai. His daughters married Christian leaders. A fourth generation of loyal Church members has now grown up within this pioneering family.

"MOTHER OF SAILORS"

The world is never so large as when one mother is looking for one young seaman, out of touch with home, bound for an unknown port on an unknown ship. This a Brooklyn mother discovered when she wanted desperately to reach her son. His father was seriously ill. The boy ought to be home, but he was out at sea, lost from his family for months.

The mother remembered that somewhere, over a national radio program, perhaps, or in a newspaper, she had learned of a woman at the Seaman's Church Institute of New York who had a reputation for finding lost boys. She called on this woman, "Mother" Janet Roper.

To every port in the world where a sailor might be found went Mother Roper's bulletin, containing the name of the Brooklyn boy among many others whose mothers or wives or children were seeking them. Posted on a wall in San Diego, the announcement caught the eye of the youth who, to his surprise, found his own name listed. Knowing only that he was wanted at the Institute, he wrote to Mrs. Roper, who passed the letter on to his own mother. He became one of nearly 6,000 "lost" seamen located by this woman.

Boys drift away from home and from all contact with home for many reasons—poverty, a quarrel, determination not to face their parents until they have "made good." But too often the time comes when they are badly needed at home. It is then that Mother Roper's services are prized most highly.

She has worked for more than fifty years on the waterfront in different cities. For a quarter of a century she aided her late husband, a clergyman who was a missionary to sailors. Since 1915 she has been at the New York Institute. The thousands of seamen whom she has known and helped, by jobs, recommendations, and advice, have carried her name to every part of the world. Once she received a letter that was addressed only "To the woman who has found 500 sailors, New York." More recently a refugee addressed has as "Mrs. Roper, called Mother of Sailors."

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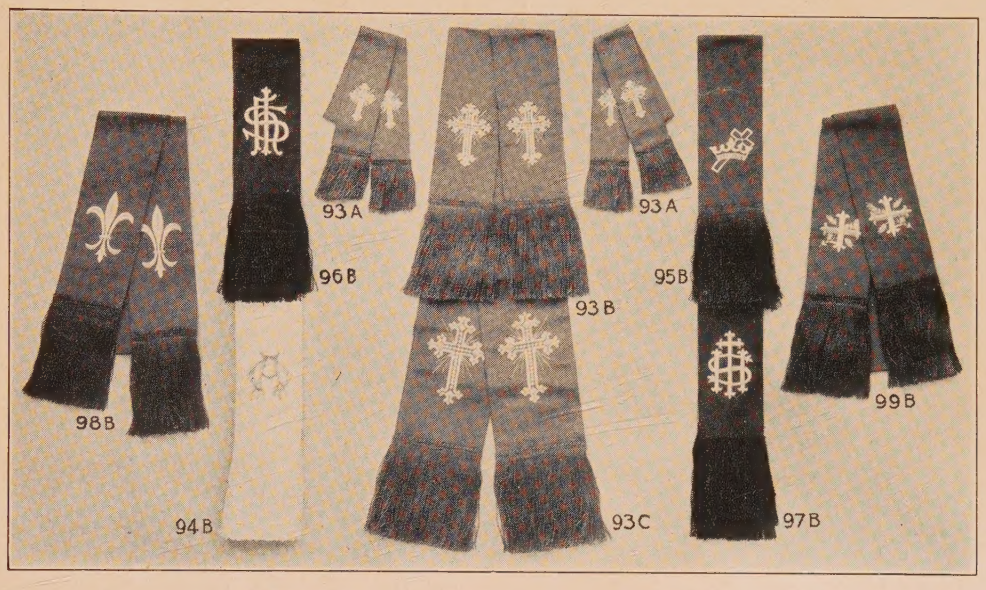

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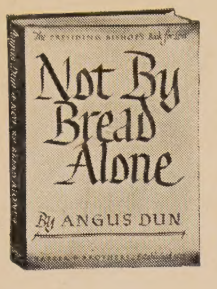

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